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Character in Religion

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CONTENTS.

EDITORIAL.	PAGE.
Notes	113
The Conference of 1893; F. L. H.	114
The Thought of the Conference; J. C. I.	114
WESTERN UNITARIAN CONFERENCE.	
The President's Address; D. L. SHOREY.	115
Secretary's Report; F. L. HOSMER.	116
Treasurer's Report; MYRON LEONARD.	119
Proceedings of the W. U. C.; L. A. HARVEY.	119
WOMEN'S WESTERN UNITARIAN CONFERENCE.	
Report of the W. W. U. C.; MARION H. PERKINS.	120
Report of the Postoffice Mission; BETHIA C. REED.	121
Tabulated Statement of Postoffice Mis- sion Work.	122
Treasurer's Report; MARION H. PERKINS	123
Proceedings of W. W. U. C.	123
WESTERN UNITARIAN S. S. SOCIETY.	
President's Address; Rev. A. W. GOULD.	124
Treasurer's Report; MARION H. PERKINS	124
Proceedings of W. U. S. S.; MARION H. PERKINS.	124
CHURCH DOOR PULPIT.	
Three Types of Religion; REV. S. M. CROTHERS.	125
The Present Hour; ALICE WILLIAMS BROTHERTON.	127
Effect of Liberal Thought Upon the Spirit of Devotion Among Women; REV. SOPHIE GIBB.	129
The Religious Aspects of Citizenship; REV. C. F. DOLE.	130
WORLD'S FAIR NOTES; S. H. M.	131
NOTES FROM THE FIELD.	132
THE HOME.	133
ANNOUNCEMENTS.	136

*Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.*

* * *

*Strengthen the wavering line,
Stablish, continue the march,
On, to the bound of the waste,
On, to the City of God.*

Matthew Arnold.

* * *

For the sixteenth time we offer to
our readers the annual Western Con-
ference number of UNITY. It has

been our custom from the beginning
to turn over one issue of our paper to
the officials of the Western Confer-
ence and associate organizations, that
they may present to their constitu-
encies the annual reports of their
officers, and such other gleanings
from the proceedings of the anni-
versary week as space permits. Owing
to the exceptional pressure and dis-
tractions of the week, caused by the
many meetings of the multiform
Woman Congress, running parallel
with the meetings at Unity Church,
in the Art Palace, it was found impos-
sible to present in worthy shape the
reports in the regular weekly issue of
last week. And so at a late moment
it was found necessary to combine
two weeks' issue in one. Hence we
present this double number, which
represents a Conference that, in at-
tendance, spirit and outcome, must
become historic in the history of re-
ligious progress and freedom; meet-
ings that must delight and encourage
the readers of UNITY. Next week
the editor will again be on the tri-
pod, and, from time to time, he will
try to prolong some of the helpful
notes sounded, and conserve some of
the vital energy generated at these
meetings. Meanwhile, we commend
to our readers, casual and regular,
the cause which UNITY represents—
the cause of Liberal religion on its
working as well as thinking side.
And we commend to you UNITY it-
self. It awaits your endorsement of
its last adventure. It solicits your
subscription and co-operation. It of-
fers to make its weekly visit
throughout the year for one-third
the price of the standard religious
weeklies. Can we have a movement
along the whole line?

* * *

THE report of the Treasurer of the
W. U. C. showed thirty-eight churches
entitled to be represented by dele-
gates at the annual meetings—this
number having contributed to the
support of the Conference the past
year. The report of the Committee

on Credentials showed thirty churches
thus represented, which should be
added to the State conferences. But
there were attendants from other
churches also, including several min-
isters. Of the latter some were from
other fellowships, and were taking
their first inside view of the Confer-
ence. The impressions of at least
one of these might be quoted to the
credit of the Conference.

* * *

THE Wednesday evening meeting
of the Western Conference was
prophetic both in the topic discussed
and the personality of those taking
part. One minister, two college pro-
fessors, the lecturer of the Ethical
Society, and Miss Addams, of the Hull
House, the unordained minister of
the uneclesiastical church of human
helpfulness that is to be. Mr. Gould's
paper will see the light in our col-
umns eventually. Professor Laugh-
lin's rebuke to the indifference of
ministers to the facts related to the
social and economic questions of the
day, Prof. Hale's plea for thorough
training for the ministry, Mr. Man-
gasarian's illuminating words as to
the essential intimacy between relig-
ion and all the interests of life, and
Miss Addams' clear sense, penetrating
insight, and frank criticism must all
go unreported. They must be en-
trusted to the safe keeping of the
minds that heard them and the lives
that were impressed by them.

* * *

THE Western Conference has here-
tofore welcomed not a few wise men
and women from the East, who have
added interest to the programs of
its annual meetings. We were glad
again to welcome John W. Chadwick
and to give a first welcome to Charles
F. Dole. Mr. Dole's contribution to
the Conference delighted everybody.
His presentation of the Free Church
in "Texas City" was picture-like in
its clearness and charm. We have
never listened to an address more
illustrative of "sweet reasonable-
ness." Henceforth "Texas City" will

be a real place to those who heard the address, and it will be Mr. Dole's Texas City. Its people will be the people he told us about. Their Free Church, and how they came to have it, will furnish suggestion and hint for other places. After all, human nature is marvelously like.

The contribution in the "Church-Door Pulpit" in our last issue, entitled "Two Great Themes," was wrongly credited in our table of contents to W. C. G. instead of to J. H. West, to whom the high thoughts belonged. Our readers are always glad to hear from either.

KERSEY FELL, of Bloomington, is a name familiar to those who have labored in connection with the Western and Illinois Unitarian Conferences. For many years he remained the first and only President of the latter organization; and now, in the ripeness of a serene old age, he has gone to his rest and his reward. The benedictions of a loyal, loving life fall upon us who remain. His faithfulness increases our faith. When such veterans as Fathers Fell and Benneson, mentioned elsewhere, are mustered out we turn wistfully to the younger men and ask, Who will step into the vacant place?

We give the following note deserved place in our editorial columns and join in the tribute therein paid:

"DEAR UNITY: I wish to record friendship's tribute to the memory of Mr. Robert S. Benneson, who left us last Sunday morning, the 14th inst. Though venerable in years, yet vigorous in mind and youthful in spirits, his departure was unexpected, his illness brief and painless. Trustfully and serenely as he had lived, with no fear of death, he passed into the Beyond. A warm-hearted, faithful friend; truly the minister's friend; truly the friend of the Church. He was one of the pioneers of this city—one of the founders of the Unitarian Church here. His sunny courage and helpfulness have supported it through the vicissitudes and emergencies of its more than fifty years; his love for it and fidelity to it have never failed. He was an ardent friend of the cause of Liberal Religion here at the West, ever interested in its progress, ever ready to give generous aid to its work. His cheery, hopeful spirit, his genial presence, his helpful hand, will be missed. His love and the memory of his faithfulness brighten the hour of our bereavement.

C. F. B."

"QUINCY, ILL., May 16, 1893."

THE CONFERENCE OF 1893.

The thirty-ninth annual meeting of the Western Unitarian Conference has passed into history. That word "thirty-ninth" carries significance in the story of any Western movement or organization. It means a rootedness and organic life which only time can give. Never before had an annual meeting to compete with such rival attractions, offered not only by the World's Fair but also by the Women's Congress—a series of meetings of marked significance and commanding interest throughout the week. Many women prominent in our Western Unitarian fellowship, not to speak of their sisters from the East, were upon the program of the Congress. In view of these facts the Conference attendance was good, and at some of the sessions unusually large. The delegate attendance was exceptionally large. The combination of interests brought the more friends to the meetings at Unity Church, if it also took them away for parts of the time.

It is not our purpose to speak here of the thought values of the several sessions, but rather of the general spirit pervading them. That spirit was, all in all, one of earnestness and good comradeship. It was understood beforehand that there would be a discussion in regard to the effect of the so-called supplementary resolution of last year upon the open basis of the Conference. Such a discussion was made necessary by letters received the past year from certain subscribers to the Endowment Fund, which letters the Board of Directors had referred to the Conference for answer. It was also wise, by reason of the fact that there has existed a difference of view, both within and without the Conference, as to the real significance of the resolution of last year. In the program, by instruction of the Directors, a time had been assigned for the consideration of the letters from subscribers to the Endowment Fund; and the whole program was so arranged as to leave time for a free exchange of views in regard to the supplementary resolution, to the end that the Conference might take such action as should seem to it best. The discussion of these related matters came into three separate sessions of the Conference, and occupied, altogether, several

hours; but under the circumstances it was time well spent. The final outcome will be seen in the resolution recorded in the general report of the assistant secretary. The Conference by a practically unanimous vote (there was but one dissenting voice, and that on other grounds than want of sympathy with the open fellowship expressed in the resolution) put its own interpretation upon the resolution of last year, and that interpretation will henceforth have authority and vindicate the continued non-creedal position of the Conference. The unanimity with which the Conference expressed itself was doubtless due to the growing mutual understanding of those who have been looked upon as representing divergent tendencies of thought. There was manifest no air of triumph or of defeat. The various angles of view seemed at last to bring in full vision the action finally taken as the right thing to do. The discussion was earnest and dignified in the main, and courtesy was not forgotten in the earnestness of debate. All in all, the Western Conference seems now in condition for more united and efficient work than ever before.

The resolution in regard to the autonomy of our churches, and reaffirming the purpose of the Conference, as expressed in its Constitution, "to be the promotion of the welfare and work of the several societies that compose it," was readily passed without dissent, as was to be expected of a group of churches wherein the free congregational polity has been one of the most cherished traditions.

In speaking of the spirit of the meetings one cannot leave unmentioned the attentive hospitality of the ladies of Unity Church. The lunches so bountifully served each day not only refreshed the outward life but were opportunities of inward joy and satisfaction in the renewal of old acquaintance and the making of new. This breaking of bread together carried a benediction of its own.

F. L. H.

THE THOUGHT OF THE CONFERENCE.

"With broader view, comes loftier goal."

There was no ecclesiasticism in this Conference, yet it was the most ecclesiastical conference, in a broad

sense, that we have had. The borders of the church that is to be, the conditions of the new church, the principles of the free church, were the themes of the most striking papers, and this was the vital theme in the minds of those who listened.

From the standpoint of the speakers there was a glance at the crumbling creeds of the excluding sects, and at the masses of the unchurched who have ceased to care whether there be any church at all. Doubtless we expect too much from both these quarters. The exclusive spirit finds too much to enjoy in the select company of its chosen fellowships, to be willing for a long time yet to "open the gates on Sunday," or any day; to throw down its barriers for the unlabeled multitudes to pass over at pleasure. On the other hand, the masses love their unchartered freedom, and its full enjoyment in their thought does not lie in the direction of altars and shrines and sermons. As Miss Addams said, preaching tires them. What if the people's church should destroy the preacher's vocation? Some think it will. What matter? Something better takes its place. No one believes that religion will be eradicated from the nature of man.

We have scholars among us, but most of the papers were free from any suggestion of erudition. There were no exegetical essays. There were allusions to the literature of the Bible and to the doctrine of inspiration, but its pages were not cited as a proof of truth or as any authority for belief. Not the special or supernatural in religion are we seeking, but the natural and universal. Jesus is mentioned as symbol, or type, or example; but no longer as master or Lord. Prayers and benedictions are no longer made valid by closing "in his name." Jesus was a man of men, but no mediator or substitute for any rejection of or offense against God.

The thought of the whole series of meetings, business or literary, was large and forward-looking. The conclusion was strong that if the pulpit and the ministry are to hold their place and influence, it must raise, not lower, their requirements. Nothing short of the highest standard and the best attainments can enable the minister to meet the demands and cope with the great questions of the time.

L.

WESTERN UNITARIAN CONFERENCE.

Address of D. L. Shorey at the Opening of the Western Unitarian Conference, May 17, 1893.

DEAR FRIENDS: The church which Robert Collyer founded, and to which he gave the flower of his life, is a fit place for the meeting of this Conference. His benignant influence abides here, and will long abide, surviving the fateful changes of time.

The duties of the President of the Conference, as I know from long experience, are light. The great work is done by our ministers in their several parishes; and especially by the Secretary, who is by far the most important executive officer in the Conference. I shall not anticipate his interesting report, which will be read to you in a few minutes.

We meet this morning, as we and our predecessors have met in our May meeting for forty years, to greet old friends and new, and to consider how the high purposes of the Unitarian movement in the West, so far as it is intrusted to our counsel and guidance, may be best promoted.

The object of the Conference, as declared in the charter which constitutes its fundamental law, is "The transaction of business pertaining to the general interests of the societies connected with the Conference." As a corporate body the Conference has a right to pass by-laws not inconsistent with its charter. Such by-laws continue in operation through successive years and until they are modified or repealed. No resolution of the Conference has such continuing operation. As an expression of the aggregate opinion of different minds with differing intellectual habits, powers and acquisitions, at the best, it can only serve, or be intended to serve, a temporary purpose. The claim that any resolution of a former session expressing an opinion doctrinal, religious or ethical, is binding on the Conference, individually or collectively, ought not to have any support in a Unitarian body.

The societies referred to in the charter, and which this Conference represents, are Unitarian churches and other associations in affiliation with such churches. Each conference annually renewed, as a delegate body, has to determine in the spirit of its charter how it can best promote the interests of the several societies it represents.

I think we all recognize the feeling of comradeship that these annual meetings have generally tended to foster. If there have been any unhappy exceptions, I venture to express the hope that the time has now come for a revival of the fraternal feeling which is needed to unite and impel the Unitarian movement in the West.

We have no new method to seek—we have only to logically follow the method of free examination trans-

mitted to us by Unitarian ancestors in the faith that enlightened reason leads to all the truth that man can know.

The high themes that you will discuss and hear discussed at this Conference will tend to sympathy of feeling, harmony of opinion, unity of action, and to a higher ideal of life in all the parishes to which you will return, and in the communities of which they are a part.

It is a mistake to suppose that Unitarians do not desire to have, and do not, in fact, have, as much real harmony of opinion as is to be found in any of the creed-bound churches.

I invite you to a free discussion of all the questions that may arise at this session of the Conference, and to that frank and honest exchange of opinion which, like fair trading, benefits all the parties to the exchange. I invite you especially to the consideration of those larger questions which, outrunning denominational lines, concern the well-being of the entire community. Such question was considered at our last annual session in the resolution recommending an open Fair on Sunday during the World's Columbian Exposition. It was fitting that this Conference at that session, in view of the approaching reunion of the great religious bodies of the world in "The World's Congress Auxiliary," should earnestly and unanimously declare itself in favor of an open Fair on Sunday. Christian hospitality could not do less, and I venture to say as a question of law, morals and religion that the resolution was entirely right. Jackson Park had been purchased and improved by means of equal taxation and dedicated to the common use and enjoyment of the people forever. For many years it has been the custom of a large part of the people, and especially those who live in crowded apartments in crowded streets, singly and in family groups, to spend their Sundays during the heated term in the open park by the cool lake. To most of them it was their only opportunity to get any summer outing whatever. Nothing could be more innocent than those Sunday gatherings in the park, where, under elevating influences, order and decency prevailed without a fault. The same classes of people, who have heretofore visited the park on Sunday for the same prudential reasons, would continue to visit the exhibition on the same days. Most of them cannot afford to take the time from their week day employment to see the Exposition. Any one may verify this statement by talking with the first group of mechanics or laborers he meets.

The General Assembly went to the limits of discretion when it authorized the Park Commissioners to divert this park temporarily to the uses of the Columbian Exposition. The people, doubtless, have cheerfully acquiesced in that diversion to the ex-

tent necessary for the uses of the Exposition and no further. The closing of the park on Sunday is not only not necessary to the uses of the Exposition, but detrimental thereto. Leaving out of view the question of revenue as affected by the closing of the Fair on Sunday, such closing impairs its most important educational influence to the extent that it deprives a large part of the people of their best, and to many their only, opportunity to study the exhibits.

The closing of the Exhibition on Sundays is, in my opinion, as illegal as it is unwise, ungenerous and unjust. The United States does not own a foot of land in Jackson Park, and for the purpose in question has absolutely no jurisdiction whatever. Sunday legislation, so far as it is valid at all, is exclusively a question for State legislation. Of course it follows that if Congress cannot make a valid law on the subject, it cannot give to a national commission, a creature of Congress, the power to make a rule having the force of law in Jackson Park, or anywhere else in the State of Illinois. The rule of the National Commission, then, closing the Exhibition on Sundays, is void. It does not appear that any damage can arise, legal or otherwise, from violating this void condition in regard to the closing of the Fair on Sunday. Yet the action of the Illinois directors yesterday in voting to return to the General Government on demand the money received will meet the approval of all lovers of good faith.

The resolution of this Conference in favor of an open Fair on Sunday, has, I understand, not only the support of all the liberal churches in this country, but also that of the representative men in many other great religious bodies who think that the cause of religion is not well served by the injustice of closing the Fair, and that it would be better served by keeping it open as parks, libraries and art galleries are kept open on Sundays from Boston to San Francisco.

Report of the Secretary, F. L. Hosmer.

To the Western Unitarian Conference—
Fellow-workers and Friends:

The Report which I herewith submit covers the period from Sept. 1, when I began my work as Secretary, to May 1, with which date we have been accustomed to close our financial year. Though it is a report of but eight months, it will be understood that these are the most active months in our working year. Let me speak first of my

WORK IN THE FIELD.

From the entrance upon my office I have aimed to answer all calls made upon me, whether from individual churches or from the local conferences. It has been my steadfast policy, so far as lay in my power, to bring the Headquarters into increasingly active and helpful relationship with the entire constituency of the

Conference. I have regretfully declined several calls upon my services, both from local conferences and individual churches, by reason of my inability to be in two places at once. In spite of this human limitation, however, I am able to report in these eight months thirty-five Sunday services which I have wholly conducted, besides some half-dozen in which I have taken part. I have also preached ten times on week-days, have given four evening lectures, have participated in five State conferences, three "religious councils," two church dedications, five installations and ordinations, and, in connection with these and other occasions, have made some twenty addresses, not to speak of such small contributions to the common fund of discussion as I have been able to make while in attendance upon our religious gatherings. When I add that this service has been scattered over a field reaching from Cleveland to Sioux City, and from Alton to Duluth, you will readily comprehend the distances traveled by night and by day, and the cost of passage involved, even when the latter is halved by the courtesies of the railroad companies to the minister in the discharge of his professional duties. I am glad to say, however, that our Treasurer's report will show that this cost, in round figures \$300, has been about balanced by the money which has been paid your Secretary in the supply of pulpits. Only four Sundays during these eight months has he been simply a listener in the congregation, and but two week-days, when in Chicago, has he been absent from the central office; and one of these was a local holiday, and on the other he was out upon business connected with the Conference. His

WORK AT THE HEADQUARTERS

has comprised his part in such hospitality as belongs to the place, together with those personal consultations and that wider correspondence which are parts of his official duty. This correspondence, whose involved labor escapes representation by postage-stamp statistics, has been with church committees, with students in our theological schools at home and abroad, with unemployed ministers desiring pulpits, and others seeking a change of field, and, in some seven or eight instances, with ministers in other fellowships looking toward enlistment in our own. It is one of the unpleasant features of the office that the conditions of the field and the smallness of our means have compelled me, as I fear, to seem sometimes indifferent to applications and inquiries thus made; but those who understand the situation will not so judge me. I have conscientiously abstained from assurance and even encouragement which I felt were likely to end in disappointment for journeys undertaken and money spent. Perhaps with a smaller bump of caution I should have acted more

wisely, and—perhaps not! In respect of our free churches, of whatever name, this wide Western field is not "ripe for the harvest," multitudinous representations at our denominational conventions to the contrary, notwithstanding. It is only ready for the planting; and those who would plant must come equipped with something of spiritual insight and constructive power, with an earnest and steadfast purpose, and with patience to endure. For such there is a success to be vindicated at last, though its realization may seem long delayed. The influence of wise and faithful work in the early stages of a movement abides, like a root that reaches to hidden water-courses. There is an out-of-sight period in the story of every finally strong and permanent organization—a laying of foundations, without which no structure can long stand. Nothing, it seems to me, is more deceptive, and therefore more to be taken for the little it is worth, than the touch-and-go reports of new movements that at best are still tentative, catalogued as if they were established churches, to swell the figures of our denominational extension. Such representations captivate the audiences at our denominational dress-parades, but they do not mislead those who know the difficulty of all pioneer work. There is a wide difference between *organizing* churches and *establishing* churches—a difference indeed as wide as that between the spiritual education of men and the listing of names in an ordinary revival movement. No church is really established until it stands in its own strength, financially and otherwise, with reasonable assurance of continuance under another ministry when its present leader passes from it. It has often seemed to me that it would be well if in our year-books there were some indication by which mission stations, denominationally aided churches, and wholly self-supporting churches should be readily distinguished. This would, at a glance, give a truer expression of our collective strength throughout the field, and of the actual gains made from year to year, and would have, I am sure, in many ways a wholesome effect.

NEW LEASE OF HEADQUARTERS.

In view of the fact that our lease of the present headquarters was to expire May 1, the question of re-leasing the same or removing to some more advantageous place was discussed at the February meeting of the Directors. Mr. Van Inwagen and your secretary were appointed a committee to investigate and make report. After careful investigation the committee, at a subsequent meeting called for the purpose, reported in favor of retaining the present quarters, as on the whole better adapted to our needs than any to be obtained at like rental. These could be released for two years at the slight advance of \$5 a month. The committee also recommended for Conference use

the appropriation of the room thitherto sub-rented to Charles H. Kerr & Company, in view of the already crowded space for the different departments of our central office, not to speak of the desirability of more commodious quarters for the reception of guests during the World's Fair. Happily this arrangement gave no disappointment to Mr. Kerr, whose business had outgrown the space once adequate to his need, and who already was contemplating a change of location. The report of the committee was adopted by the Board. The Secretary urged the renovation of the headquarters, suggesting that contributions therefor be solicited from Chicago friends. Mrs. Celia P. Woolley was appointed in charge of this matter, with privilege to associate with her one from each of our local churches. To these ladies, among whom should be specially mentioned Mrs. E. A. West, we owe the greatly improved looks of the central office; to them and to the friends whose contributions, above \$200 altogether, made the improvement possible. We shall now be able to make our Western office a bureau of information and an attractive place of rendezvous for such friends and strangers as shall avail themselves of our ready hospitality. We shall be especially glad during these months of the World's Fair to welcome friends within the various folds of liberal faith, of whatsoever name, for whom the motto of our Conference seal, *Freedom, Fellowship and Character in Religion*, holds an ideal to cherish and strive for. Such accommodation and service as our rooms afford are freely offered to all such while in the city. The office will be found open daily, excepting Sunday, from 8 o'clock in the morning until 5 o'clock in the afternoon. In the absence of the secretaries the office-boy will be in attendance.

To turn again to the general field. Short as is the period covered by this report, it has been marked by

CHANGES WITHIN THE CONFERENCE limits probably unprecedented in number during the same length of time. S. A. Eliot has left Denver (if we may include this point within the field) for Brooklyn, N. Y. We have lost, to New England's gain, H. C. MacDougal from Madison, L. R. Daniels from Big Rapids, Mich., Enoch Powell from Topeka, and O. J. Fairfield from the movement at Youngstown, O., to which he had come equipped with scholarly preparation and a devout spirit. We have not lost, I need not remind you, S. M. Crothers to New England, though we shall continue to lend him now and then to Boston, as heretofore. U. G. B. Pierce and wife (both ordained ministers) have been obliged to leave their brief but promising ministry at Decorah, Ia., for a climate less trying to his health. This, fortunately for that congregation, has been found in Pomona, Cal. Though still happily within the Conference limits, H. D.

Stevens has resigned at Menomonie, Wis., and taken charge of the new movement at Perry, Ia.; Mrs. Wilkes has left her excellent work at Luverne, with the more kindly air of the Pacific coast in view, but could not find it in her heart to resist the appeal of the earnest little band at St. Anthony Park, Minn., where she has tarried to labor through these months; Miss Tucker has withdrawn from the joint parish of Midland and Mt. Pleasant, Mich.; Lloyd Skinner has left Lincoln, Neb., for Eau Claire, Wis.; W. F. Place has exchanged Arcadia, Wis., for Decorah, Iowa; V. P. Brown has retired from the pulpit at Buda, Ill., which is now supplied on Sunday afternoons by J. O. M. Hewitt, of Sheffield, while pastoral service is still rendered by the minister *emeritus*, Father Covel, who ranks us all in years and the deserved regard they have brought. G. B. Penny has resigned at Geneva, S. B. Loomis at Monmouth, Mila F. Tupper at Grand Rapids, and C. F. Niles at West Superior, though we hold them yet with us. G. H. Rice has left Marietta, Ohio.

To balance our loss of those who have gone from the Conference limits, we have welcomed F. C. Southworth from the Cambridge Divinity School to Duluth; George H. Clare to Madison; F. W. N. Hugenholtz, Jr., to Hillside, Wis.; C. E. Perkins to Iowa City; L. H. Stoughton, to Baraboo; W. M. Backus to Alton; J. H. Mueller to Bloomington; M. W. Chunn to Luverne and Rock Rapids; F. M. Aunks to Sherwood and Athens, Mich.; and F. E. Matlock to Miner, Minn. Of these the last four have come to us from the (orthodox) Congregationalist ministry, and Mr. Backus from the Universalist. Unity Church, Cleveland, awaits from across the sea the return of Marion Murdoch and Forence Buck to begin in September the work to which they have been called. C. H. Rogers has organized an "All Souls' Church" at Arkansas City, Kan., with promise of continued growth. The "People's Association" of Princeton, Ill., while not enrolled in our Conference list, has always been to us as one of our own family, and we rejoice with it in the coming of its young minister, G. W. Skilling, at whose ordination and installation in December your Secretary gave the right hand of fellowship. The "People's Church" of Peoria, recently organized by R. B. Marsh, formerly of the Universalist church of that city, though not identified with us formally, is not apart from us in spirit, and deserves our recognition as a new movement of the free congregational polity that is the cherished tradition of our Unitarian fellowship.

I have spoken of the ministerial changes within our Conference limits during the eight months covered by my report—and the extension of the eight months to the past year would keep the proportion—as prob-

ably unprecedented in number during an equal period. Whether this fact is due to mere chance coincidence and has no special significance, or is indicative of insidious influences at work, weakening the mutual ties that bind the minister and his congregation, I leave to your judgment, who are equally interested with myself in our Western fellowship and its work. The fact is at least suggestive, and deserves careful thought. We all of us agree, I doubt not, in the general principle that however the case may be in the more strongly organized ecclesiastical bodies, in our scattered independent congregations short pastorates do not make for stability and strength. No man can do his best—unless that best is a rather shallow best—in any pastorate until he comes to know the people he would minister to and the character and needs of the community at large. Till then he must waste more or less force in experiment. And no congregation can take in the real merit and helpfulness of any pulpit appeal—no matter how simple, provided only it be sincere and touch the things of daily life and conduct—apart from some close knowledge of and confidence in the life that stands behind that appeal and is its best commentary and interpreter. Personality is more than pulpit pyrotechnics. I doubt if the latter ever really saved a soul, in the gospel sense or any other. But life, individual and collective, has been steadily lifted by what the great apostle, with characteristic modesty, called the "foolishness of preaching," when backed by recognized worth of character and the daily walk among men. To his help or his hindrance the preacher is himself half of every real sermon he preaches; and this half only a growing knowledge of the man in the community can supply. We may well deprecate, therefore, any tendency to the hasty forming and the easy breaking of these relations of minister and people, and look with alarm upon any influences at work among us to this end. Under our free congregationalism such influences can have no other effect than to weaken our ministry and disintegrate the churches.

I have said that it has been my policy, so far as lay in my power, to bring the Headquarters into increasingly active and helpful relationship with the entire constituency of the Conference. And this leads me to speak in my Report of a principle or view which many of you most experienced in our Western field will share with me, and which has been

A STEADILY GROWING CONVICTION with me for years. When our Western Conference first opened a central office here in Chicago, with such modest functions as it was able then to assume, it was a wise leading, born of the consciousness of growing power and prophetic of larger things. The increasing frequency of our annual meetings in the city, until we

came by tacit expectation and consent to hold such meetings regularly in Chicago, marked the growing sense of organic life and a constituency naturally grouped about a common center. For several years this center of growing organic life was the naturally accepted channel of communication and missionary work by the older and stronger Unitarian organization in the East, with its endowment funds and its annual receipts from the churches of the fellowship for missionary purposes. There was felt some difference of atmosphere, and there was at times mutual criticism; but this was natural under the circumstances, and it was probably beneficial all round, and made for the outward and inward growth of the general fellowship, and of those principles and ideas whose development and spread that fellowship existed to promote. With whatever friction there was at times, there was coming to be, beneath it all, the recognition of natural geographical centers and a growing sense of allied forces working from these. Of the change that has taken place, and of the alleged reasons for that change, I have neither time nor the wish to speak in this connection; still less have I the wish, now or at any time, to speak with any unkindness of action honestly, if unwisely, taken. But I do wish to say, now and here, speaking with such claim as twenty years of active service and some study of the problems in this Western field may have entitled me to, that there can be no worse mistake on the part of the American Unitarian Association than to ignore, instead of contributing to develop, these great local centers that become Bostons to the new growths of our Unitarian movement in the newer New-Englands of the West, and to attempt a policy of holding scattered churches in direct connection with a remote and never-visited office, rather than with those nearer points which are the natural centers of religious life and thought, as they are also of social and commercial life to the region about them. *Federation*, not *centralization*, belongs to the genius of free congregationalism; and this should be the large policy of the Unitarian movement in this country, if ever that movement is to become national and really American.

And in this connection I have a word to say which concerns us of the West. The responsibility for tendencies and conditions to which I have just referred, lies in no small measure at our own doors. It may be better for our action if we see it wholly there. Our Western churches are not awake to the opportunities of the field about them and the demands of the hour. They are not taking vigorously in hand the work given them to do and which they of all can best do. Our associated policy, if it have conscious direction enough to be dignified with that name, is feeble and inefficient. Even our stronger church-

es in numbers, financial ability, and social influence, seem more like moons than suns, shining by a sort of reflected denominational light rather than with the kindling illumination of central fires. The provincial spirit is upon too much of our church life and associated action. Why, for example, to speak plainly, but in all courtesy and kindness, why should the four churches here in Chicago, the metropolis of this great Northern Mississippi Valley, with its business energy, its growing intellectual life, its accumulating wealth, art, educational interests, collect and send money to Boston to be sent back to them again for missionary work at their very doors? Is there not something provincial in this? And why this circumlocution office, when, as we all well know, the more direct the contact in all philanthropic and educational activity, the more is enthusiasm kindled and that activity enlarged. And what I say of this center is in proportion true of other great cities of the West; of St. Louis, of St. Paul and Minneapolis, of Cincinnati, Cleveland, Detroit and elsewhere. Sometime the men and women in our pews will ask themselves these questions, and they will apply the same methods and show the same energy, self-reliance and practical judgment in religious matters which they use in their business affairs. Then there will come a new era in our Western church life and its development. The Unitarian movement will not be represented by one building alone, and that at the extreme East where the movement began a full century ago; but there will be federated centers, kindred activities housed and homed and with a generous and efficient local support.

But it will be said: Do not the Eastern churches through the American Unitarian Association send more money to this Western field than is received in return from it? Yes; many fold more. Is not the balance greatly in their favor, then? In this respect, yes again. But I am talking now not of amounts and balances. I am talking of *methods*, and of methods in the best carrying-on of work that we all desire to promote, both East and West. I take it that this is the spirit which prompts the contributions of our Eastern churches, and not simply to maintain any one particular method or policy, or to vindicate the supremacy of any organization. And I do believe that the methods largely existing in our Western field to-day are not calculated to develop self-reliance in our weaker churches, or the sense of direct personal responsibility in our stronger churches, without which our growth can be only spasmodic and along no definite lines. Not until the Western churches take in hand, more directly than now, the work that properly belongs to them, will that work be done with efficiency. When this work is so taken in hand, there will

come thousands in money where now there come lagging hundreds; for the responsibility will quicken conscious power. Let us keep in fellowship touch with the Association that has done so much and will continue to do much in promoting a higher Christianity and a more rational religion both East and West. Let us contribute a moiety to it in token of that fellowship and in recognition of that service. Let us maintain delegate representation in it. But let us have our own treasury; for he who gives his purse to another, cripples his self-direction and comes short of his proper accomplishment. The spirit of dependence is not the spirit of power.

I cannot close my report without a word, if you will allow me, in regard to the feeling during the past year among some within and without our Conference concerning the passage of the so-called supplementary resolution at the last annual meeting. My own vote was cast against that resolution. But I ascribed to those who voted differently the same honesty of motive that I claimed for myself; and I accepted the action of the majority as the expression of that conference, and in spirit and purpose contemplating no narrowing of our basis either of fellowship or associated work. Otherwise I could not have taken the office to which our Board of Directors unanimously invited me in their autograph letter. I am glad to say to-day that I have yet to see any instance or intimation that my interpretation was a mistaken one. My personal sympathies and position have been well known and understood; yet by none, I may add here, have I been more cordially welcomed and supported the past year than by those who were identified with the passage of the resolution referred to. But we are a band of brothers and sisters in a cause in which we are all at heart one. We create our atmosphere, below and above all formal resolutions, by the spirit we show and the work we do; and that atmosphere, and not our resolutions, will in the long run draw or repel. All conscious attempts to set up fences, as the records of the past show, have resulted not in keeping the vulgar from coming in, but in sending the saints out. And because we are at heart one, I hope at this conference we can say the word all together that shall ease honest scruples of conscience, heal all hurts, and give us the sense of togetherness, with faces forward and hand in hand. To this matter your attention will be called during these sessions.

I recall that first morning in September when I entered upon my office and received installation in the welcome of my predecessor, Mr. Effinger, whose spirit through the years of his secretaryship has made it both easier and harder for another to follow him. I desire personally, and as your Secretary, to recognize here the services of Mrs. Marion H. Perkins, of the

Women's Western Unitarian Conference, who has been largely the caretaker at our headquarters, and in my frequent absences afield has received friends and answered inquiries for both Conferences. I wish also to express my appreciation of the confidence and co-operation shown me in these past months by brother (and sister) ministers and by our churches in the work I have tried with them to do. The circumstances under which I was prevailed upon to take the secretaryship are well known to the Board of Directors. Had I not come to the office from a fourteen-years pastorate reluctantly laid down for needed rest, or had the work been less a strain than in some ways I have felt it to be, I might feel it my duty to serve you longer as Secretary, if so desired. But I feel it necessary to withdraw my name as a candidate for re-election, and this I now do; though I shall gladly complete my year of service if this be the wish of the Conference.

Treasurer's Report of the Western Unitarian Conference.

RECEIPTS.

May 25, 1892, balance on hand... \$16.27

From Churches.

Ann Arbor, Mich.....	\$10.00
Bloomington, Ill.....	10.00
Baraboo, Wis.....	5.00
Buda, Ill.....	7.00
Cleveland, Ohio.....	320.00
Chicago, Ill., All Souls Church.....	200.00
" 3d Unitarian Church.....	60.00
" Unity Church.....	200.00
" Church of the Messiah.....	85.00
Des Moines, Iowa.....	10.00
Duluth, Minn.....	10.00
Davenport, Iowa.....	35.00
Greeley, Col.....	10.00
Geneseo, Ill.....	25.00
Geneva, Ill.....	10.00
Grand Rapids, Holland Unitarian Church.....	15.00
Grand Rapids, Unity Church.....	15.00
Grand Haven, Mich.....	10.00
Hillside, Wis.....	10.00
Hobart, Ind.....	10.00
Hinsdale, Ill.....	50.00
Humboldt, Iowa.....	10.00
Janesville, Wis.....	20.00
Laporte, Ind.....	10.00
Milwaukee, Wis.....	50.00
Madison, Wis.....	23.00
Menomonie, Wis.....	10.00
Moline, Ill.....	15.00
Monmouth, Ill.....	20.00
New Bedford, Mass.....	100.00
Omaha, Neb.....	25.00
Quincy, Ill.....	49.51
Rochester, N. Y.....	75.00
Rock Rapids, Iowa.....	10.00
Sioux City, Iowa.....	100.00
St. Louis, Mo., Church of the Unity.....	172.00
St. Paul, Minn.....	87.53
Sherwood, Mich.....	10.00
Iowa Unitarian Association.....	10.00

From Individuals.

Alex. Dunlop, Chicago.....	5.00
Mrs. Osgood, Chicago.....	20.00
Myron Leonard, Chicago.....	87.50
Arthur Scheible, Chicago.....	1.00
Mrs. J. H. Woolley, Chicago.....	5.00
Mrs. W. H. Thompson, Chicago.....	10.00
Mrs. Israel Holmes, Chicago.....	10.00
Mrs. J. W. Savage, Omaha.....	10.00
Mrs. M. S. Savage, Cookville, Wis.....	1.00
Miss J. D. Barber, Meadville, Pa.....	5.00
Rev. G. W. Buckley, Sturgis, Mich.....	5.00
A friend.....	1.00
A friend.....	20.00
Miss H. S. Tolman, Boston, Mass.....	20.00
C. H. Williams, Baraboo, Wis.....	2.00
E. S. Rowse, St. Louis, Mo.....	50.00
Mrs. E. C. Sterling, St. Louis, Mo.....	5.00
Mrs. C. P. Damon, St. Louis, Mo.....	2.00
Mrs. E. P. Allis, Milwaukee.....	25.00

Carried forward.....284.50

1,920.31

Amount brought forward.....	1,920.31
From Individuals.....	284.50
J. D. Ludden, St. Paul, Minn.....	10.00
Rev. W. C. Gannett, Rochester, N. Y.....	10.00
Mrs. M. T. L. Gannett, Rochester, N. Y.....	5.00
Mrs. T. H. White, Cleveland, Ohio.....	10.00

Received by the Secretary from the field.....	291.00
Interest on the Frothingham fund.....	120.00
Interest on the Endowment fund.....	956.04
Rent paid C. H. Kerr & Co.....	220.00
Rent paid Unity Pub Co., 2 years.....	50.00
Rent paid Emergency Bureau, 2 months.....	16.00
	286.00

DISBURSEMENTS.

Rent.....	960.00
Conference number of UNITY.....	100.00
Organist and hall rent last year.....	68.00
American Unitarian Association, annual dues.....	10.00
Janitor.....	98.25
Gas.....	6.42
Laundry.....	5.99
Boy.....	199.08
Stamps, stationery, and incidentals.....	54.17
Balance due Rev. J. R. Effinger.....	62.50
Secretary's salary, 8 months.....	1,666.67
Treasurer's salary.....	150.00
Clerk hire paid Mrs. M. H. Perkins.....	72.00
Interest on loan at bank.....	54.37
Paid Rev. Ida C. Hultin for expenses as delegate to A. U. A. meeting, 1890.....	68.00
Secretary's expenses in the field.....	294.30
Balance on hand.....	23.10

3,892.85

TREASURER'S REPORT ON THE ENDOWMENT FUND.

Received during the year as follows:	
Interest-bearing notes of subscribers.....	\$1,860.00
Cash on subscriptions.....	2,219.30
Cash on notes previously given.....	575.00
	\$4,654.30

Invested in first mortgages on Chicago real estate, bearing 6 per cent. interest.....	\$13,300.00
Cash in bank.....	849.05
Notes of subscribers, bearing 6 per cent. interest.....	5,910.00

\$20,059.05
MYRON LEONARD, Treas.

Proceedings of the Thirty-ninth Annual Session of the Western Unitarian Conference.

The meetings were all held in Unity Church. Rev. S. M. Crothers preached the opening sermon before the Conference, on Tuesday evening, May 16, taking for his subject "Three Types of Religion." The sermon will be found in full in the Conference number of UNITY.

The business session of Wednesday morning opened at 10 o'clock with the address of President Shorey. Rev. L. A. Harvey, of Des Moines, was chosen assistant secretary. Secretary Hosmer then read his annual report. This was followed by the annual report of the treasurer, Myron Leonard. The latter showed a deficit of \$184 for the year, which sum was promptly raised, Mr. E. S. Rowse, of St. Louis, leading off with \$50. The report upon the Endowment Fund showed that, of the \$26,000 subscribed, about \$20,000 has been paid either in cash or notes, and yields an income. By the terms of the subscription the contributions are payable by May 1, 1894.

Rev. T. B. Forbush, Western Superintendent of the A. U. A., reported for the work in his field. He reported six new churches organized within the limits of the Conference, six or seven missions started, fifty

churches and twenty missions aided by the A. U. A. It has been a year of strengthening churches already established; the new churches therefore were comparatively few. He emphasized the fact that the association seeks to stimulate the local churches and develop local centers. Its policy, so far as possible, is to do its work through the State conferences. The informal reports of the different State conferences, announced upon the program, were passed by, the hour having arrived for the paper upon "The Free Church, and What It Will Cost," by Rev. C. F. Dole, of Jamaica Plain, Mass.

The following resolution, brought eastward by Mr. Chadwick, was read by Secretary Hosmer:

Resolved, That the Pacific Northwest Conference of Unitarian, Liberal Christian and Independent Churches, in session at Seattle, Wash., send by the hand of the Rev. John W. Chadwick, to the Western Unitarian Conference soon to meet in Chicago, greeting of fellowship and sympathy in the work of extending liberal religious thought, and promoting the kingdom of heaven among men.

This greeting from the farther West was received with manifest pleasure. Mr. Chadwick, in a brief word upon the Pacific Northwest Conference, whose recent session he attended, stated that the words, "and Independent Churches," had been added to the name to include the Tacoma Church, and organizations and societies in general sympathy with this Conference, though not bearing the Unitarian name.

Moved, that the President appoint the usual committee, for which time was asked, to report at the afternoon session.

The Conference then listened to Mr. Dole's address. It was given without notes, but it is hoped that it may be written out for publication. It was a picture-like and persuasive treatment of the subject, and charmed all who heard it. A recess of one hour was taken for lunch, served by the ladies of the church in the parlors below.

At 2 o'clock President Shorey called the Conference to order and announced the following committees: On Credentials, Joseph H. Hosmer, H. T. Root; on Business, W. W. Fenn, E. S. Rowse, C. H. S. Mixer, J. D. Ludden, Mary A. Safford, Mrs. E. A. West. The discussion of Mr. Dole's paper, and of the general questions involved, was led by those appointed upon the program: Revs. Dr. H. W. Thomas, John W. Chadwick and Arthur M. Judy. Various speakers followed, including Messrs. Hugenholtz, Crothers, Forbush, Fenn, and Mangasarian.

The Committee on Credentials reported thirty churches represented, besides the State conferences.

At 4:20 Mr. Fenn, Chairman of the Business Committee, stated that as the hour had arrived for taking up the "special business" marked upon

the program, he would read the resolution offered by A. W. Gould. It was the purpose of this resolution to remove the misunderstandings which the passage of the supplementary resolution of last May had caused. He thought, however, that the remonstrance from All Souls Church, Chicago, which the directors had been informed would be presented, should first be read. Dr. Shears, of All Souls Church, stated that that church had no remonstrance to present. The remonstrance came from subscribers to the Endowment Fund. It was voted to hear this remonstrance, which was presented by Miss Louise M. Dunning. It set forth the fact that many subscribers to the fund felt that the supplementary resolution so far changed the basis of fellowship that they ought not to give further installments until the Conference stood again clearly where, in the judgment of the contributors, it stood when the pledges were given. Some felt further that the money already given on the basis of the Cincinnati resolution could not rightfully be retained when that basis was modified, as to them it now seemed. The remonstrance was courteous and dignified in tone.

The Conference then moved to consider the resolution prepared by Mr. Gould, which read as follows:

Resolved, That we hail the approaching congress of religions as a great step toward the recognition of that kinship which unites all religions into one vast family; and that we rejoice at the increasing signs that men are outgrowing their old dogmatic divisions, and coming to see that religion is something which transcends all names; and that we hold the name of "Unitarian" in no narrower sense than as marking part of a world-wide movement toward a clearer conception and larger recognition of the fundamental unity underlying all religion, and the inalienable right of all human beings to freedom of thought in religion; and that we renew our welcome to all who wish to join us in our labors, limiting our fellowship and our work by no lines of doctrinal belief.

Mr. Gould said that as a Conference we had been misunderstood by our friends, and it behooved us to remove that misunderstanding.

Mr. Judy moved to amend the resolution by adding the following preamble: "WHEREAS, It has been understood by some persons that the supplementary resolution of 1892 limits our fellowship by a doctrinal test, therefore, be it resolved." A motion to lay this amendment on the table was lost. It was moved (by Mr. Judy) that the following be substituted for the resolution of Mr. Gould, namely, the foregoing preamble: "WHEREAS, etc.," followed by "Resolved, That we renew our welcome to all who wish to join us in our labors, limiting our fellowship and our work by no lines of doctrinal belief." This was laid upon the table. Adjourned.

The evening session was one of marked interest. It opened with a

paper by A. W. Gould upon "The Relation of the Pulpit to the Social and Economic Questions of the Day." This was followed by a discussion of the general subject by Professor Laughlin and Professor Hale, of the Chicago University; Miss Jane Addams, of Hull House, and Mr. Mangasarian, of the Ethical Culture Society. All these were announced upon the program.

The devotional meeting on Thursday morning was conducted by Elinor E. Gordon and Mrs. E. T. Wilkes. The Sunday-school Society occupied the time until 12 o'clock according to the program. The Conference then went into business session. Arthur M. Judy was first given the floor. If ever there was a time in the history of the Western Conference, he said earnestly, when the best in our natures should assert itself, that time was now. E. S. Rowse, of St. Louis, moved that Mr. Judy's resolution of yesterday be taken from the table. Mr. Crothers moved as a substitute for Mr. Judy's resolution:

WHEREAS, A number of the subscribers to the Endowment Fund of the Western Conference have presented a remonstrance to the Conference, in which they protest against what they consider the narrowing of the basis of the Conference, brought about by the passage of the so-called supplementary resolution in May, 1892, therefore,

Resolved, That the attention of the remonstrants be called to the fact that the Conference has no power, except by amendment to its articles of incorporation, to change its basis expressly stated in its Constitution; namely, the particular object of the Western Unitarian Conference shall be the transaction of business pertaining to the general interests of the societies connected with the Conference.

Resolved, That inasmuch as the subscriptions have been made under the stress of peculiar circumstances, and inasmuch as there have been misapprehensions in regard to the power of the Conference to determine the basis of its work and fellowship by majority vote at its annual meeting, the Conference hereby instructs the Board of Directors to authorize the Treasurer to release any subscribers who state in writing their desire to be released from any legal obligations they may have incurred by their subscriptions.

Mr. Crothers was followed by W. C. Gannett and others. An intermission of one hour was taken for lunch.

The Conference came together at two o'clock. Several spoke upon the substitute of Mr. Crothers, including J. L. Jones, E. A. West, L. J. Duncan, H. T. Root, and others. Mr. Crothers was given leave to withdraw the second part of his resolution, in order that each part might be voted upon separately. After further debate, in which several participated, Mr. Crothers was asked to withdraw the first part of his resolution, in order that a vote might first be taken upon that of Mr. Judy. This courtesy was shown, and the resolution of Mr. Judy was passed with but one dissenting vote. The following resolution was

offered by Mr. Crothers, the same being a modified form of one presented by Mr. Duncan, and adopted: "Resolved, That the Western Unitarian Conference, maintaining the principles of congregational autonomy, reaffirms its purpose to be the promotion of the welfare and work of the several societies that compose it."

The Business Committee presented the following nominations: President, Hon. D. L. Shorey; Secretary, F. L. Hosmer; Treasurer (Mr. Leonard having declined re-election), James Van Inwagen; Directors for three years, T. G. Milsted, J. V. Blake, S. M. Crothers, W. C. Gannett, J. C. Learned, D. L. Shorey, Mrs. Anna B. McMahon. The nominations were confirmed by the Conference. Mr. Hosmer had withdrawn his name as a candidate, but he stood ready to complete his official year (Sept. 1), and the matter of the secretaryship was referred beyond this to the Board of Directors. By a rising vote the Conference expressed its thanks to the ladies of Unity Church for their generous hospitality. Adjourned.

The service in the evening was a fitting close to a conference marked by earnest thought and renewed fellowship. The sermon of Mr. Chadwick on "The Wandering Jew" was characteristic of this poet-preacher, in its range of thought, its broad sympathies and its literary charm.

LEON A. HARVEY,
Assistant Secretary.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

Twelfth Annual Report of the Women's Western Unitarian Conference.

MAY 16, 1893.

For the second time your present secretary brings you her annual report. A year ago she had several new things to say. There was in the first place a rearranging of the working force, whereby the services of two secretaries were made available—one for continuous service, and the other for a portion only of the time. It was the first year in which our new venture of "Religious Councils" had been tried. There were those and other new interests to report a year ago. For the year just closing the work has been essentially the same in outline and direction as the previous one. The office work has been a little more exacting than at first—more correspondence having been the result of our various activities. The Postoffice Mission work will be reported by our Postoffice Mission Secretary, who has had a busy and profitable year. The Loan Library has not been used as much as formerly—not as much as its value demands. The study classes of the past winter, having been engaged for most of the time on topics outside of denominational lines, have not found on our shelves the reference books required.

The plan made at the beginning of the season regarding "Religious

Councils" was not carried out as fully as proposed. Both in the city and at distant points the activities centering in Columbian clubs, where preparations for intelligent observation of the Fair were making demands on the time, pushed aside for the time being, in a few cases, the "Council." This is as it should be. It will prove time well spent.

Our first council for the year was held in Decorah, Iowa, and was one long to be remembered as an especially happy season. Mr. Hosmer and Mr. Forbush gave their time and strength to this meeting. Mrs. Wilkinson and Mrs. Mary Newberry Adams told of the many wise and profitable labors of the Women's Auxiliary toward forming the Congress just (this week) inaugurated. To Mrs. Florence Lounsbury Pierce is due the credit of making our Decorah meeting the success it was. The one shadow on our visit was the inevitable separation of the pastor and his wife from the friends they had made in their brief sojourn in Decorah.

Athens, Mich., was the second place to entertain us, and in spite of March weather, Mr. Hosmer, Mr. Aunks, and Miss Tupper made their own promises good and also filled the places of those who were detained. The Sherwood dedication followed immediately and was a most delightful day. This in turn was succeeded by a council of one day at Sturgis. Mr. Forbush arrived in time to take part in this last session, but Mr. Jones and Mr. Fenn were detained by sickness. By the time that a busy and tired quartette of ministers had completed this itinerary they were in doubt as to whether they were circuit riders or Unitarian divines. The President and Secretary have been present at all of these councils.

Much work has come to the headquarters growing out of the World's Fair activities. The latest work of this kind accomplished by our conference is the joint meeting of the National Alliance of Unitarian and other Christian women and the Women's Western Unitarian Conference. The programme is completed, is published, and on Friday of this week in Hall III. of the Memorial Art Palace we will bring you the fruits of our joint labor. We offer you such a list of speakers as must insure a large attendance.

Some work is still to be planned for the September meeting. When that is accomplished we will have completed a year of unusual and exacting labors. It is believed that these labors will have abundant and profitable results.

With a wealth of topics and speakers inviting us to the congress every day this week, with the present riches pressing and crowding on every hand, with the question always presenting itself—which speaker shall I hear, which forego?—can I turn your thoughts for one moment away from the present to the prospects of the coming year? My word will be from

the Treasurer's standpoint. We have kept financially a very even pace with last year. Our cash received varies only slightly from the last report, our expenditures very nearly the same.

Last year's generosity has helped us to this creditable showing. We come again with all our debts paid and a balance in the treasury. This balance is what is troubling me. It is small, and, from the point of view of prudence, is most comforting to report. An individual who has no reserve fund we condemn as a spendthrift. An organization aiming to be a missionary body, it seems, ought to keep this reserve at a minimum. We asked you last year to make your contributions reach one thousand dollars. Our appeal was answered generously, but did not reach the mark set. I fear we are not good beggars, but if you could be made to see as we can what beautiful and helpful things we might do with two or three hundred dollars more in the treasury, I feel sure that you would not leave this building until you had passed along some of that "unearned increment" to those less favored than yourselves. If our contributions increase yearly even by small additions we will by and by reach the point we are aiming at now. But by that time, if we are true to our traditions, our stake will have been moved forward and still forward, so that the "unreached ideal" will still lead us on.

Let us hope that your zeal may realize these expectations.

MARION H. PERKINS, Sec.

Report of Postoffice Mission.

Again the claims of the workers in the field of the Postoffice Mission are presented for your consideration, and it is with renewed faith and hope for future usefulness that the following reports are given.

Father Brown is still at his post in Lawrence, Kan., and says: "I have distributed 10,200 tracts and sermons, and under the miscellaneous head are several on civil service reform and temperance, including the excellent tract, 'Don't Smoke,' by Rev. A. A. Livermore. This ought to have a wide circulation. The sermon on 'Temperance,' by Rev. Brooke Herford, has done good service. Nearly four-fifths of the papers, tracts, etc., have been sent to people in Kansas. I have paid nothing during the year for advertising; my work has advertised itself. Having lived in Kansas more than thirty-six years, and knowing personally a great many of its citizens, I have never been at a loss as to whom I should send papers, etc., selected from my large assortment. Of the good seed I have sown, doubtless some has fallen by the wayside, some been sown on stony ground, some among thorns and briars; yet some, I think the greater part, has been sown on good grounds and yielded a manifold harvest. The religious literature which has been furnished me gratuitously by the A.

U. A. and W. W. U. C., and by many individuals interested in the cause of our Postoffice Mission, has been distributed with care and discrimination: I have never sent away a sermon without fully knowing its contents, or without considering its adaptation to the mental, moral and spiritual wants of the person to whom I sent it. Let me, in conclusion, say to all the friends of the Postoffice Mission that I hope to continue my work through another year. In order to do this I must be furnished with means as ample as those of the past year. The friends of the Postoffice Mission are many and well able to sustain it. They can and must increase its usefulness and efficiency year by year. Having now no funds on hand to begin another year's work, I hope for a quick and generous response. As the years pass this mission work grows upon my hands; it also cheers my heart; it affords me a sphere of action and useful labor which I am reluctant to give up."

From Assonet, Mass., comes word of 573 tracts and sermons distributed, 105 papers, 8 books and 4 subscriptions to UNITY. The work has cost \$14.46, and \$25 being received from correspondents.

At Cleveland, Ohio, Mrs. Johnson has fifty enrolled correspondents, and has sent about 2,684 tracts; \$27.63 has been spent and \$12.96 received from those benefited. Mrs. Johnson tells us that in the four years of her work she has had but two reports of the literature not being satisfactory and helpful.

Sixteen names are on Miss Gould's books at Davenport, Iowa, and 2,121 tracts and sermons and 311 papers have been distributed; \$62.89 the amount expended, \$22.83 received from correspondents, \$59 from other sources. As to organizing and spreading, Miss Gould suggests "co-operation of P. O. M. Secretaries. Special meetings for discussion at the Conference."

Mrs. Savage, of Evansville, Wis., sends to thirty-nine people and has distributed 808 sermons and tracts and 72 papers. With State advertising the year's work has cost \$30.48; contribution of \$50 from a correspondent. The Register regularly sent to four people, one book lent and two given.

Mrs. Kellogg writes from Fay, Kansas: "I have found it impossible to add to my work even the mite keeping the records would make. The good Father knows, those who have been helped through my efforts know, will it matter if the figures cannot be given? Besides the distinctly Unitarian publications, I have used Youth's Companion, Union Signal, Humanity and Health, Wives and Daughters, and The Christian at Work regularly, and have received between \$1 and \$2 from parishioners."

Mrs. Miller, of Geneseo, Illinois, has thirty names on her list, and the sermons sent number 618,

the papers 1,178. Work has cost \$93.88, and \$34.50 contributed by correspondents, many of whom write of being helped by the literature. Forty books have been given away. Miss Carr, at Geneva, Ill., has distributed about 300 sermons and papers, the receivers in turn doing their best to circulate them "where they cannot fail to liberalize people and make them think." Miss Long also has two parishioners, and writes: "At present I am more interested in Mr. Jones' practical sermons that have been coming out in UNITY, especially the one on 'Tobacco.' I hope much from it as an influence on those whose great desire is to uplift humanity."

Mrs. Warren presides over the mission at Hinsdale, and reports about 536 tracts and 85 papers sent, work costing \$3.61.

Mrs. Williams at Kalamazoo, has twenty-six parishioners; \$4 has been spent, and \$1 received from correspondent. Miss French at Kenosha, has sent 80 tracts, mostly "Unity Missions," and Mr. Savage's sermons, besides 256 papers; \$5.30 spent; \$4 received.

Twenty-eight names enrolled at Marshfield, Wis.; received from Mrs. Heywood, 255 sermons and 49 papers; cost of work being \$5.30.

Miss Pervier, of Mineral, Ill., writes: "I almost dread to make out a report of my work, because it is so small as to be scarcely worthy of notice, but yet not too small to be done, for if only one life was enlarged or lifted there would be no estimating the good done. I know many have been helped greatly. Souls have been fed, hearts have been rested, and brains been set

to work. I do not know that many Unitarians have been made, though a few have become enthusiastic ones. I have no sympathy with this desire to 'let go' because large results are not attained. If we could only make people feel that soul culture is a paying business there would be no temptation to let go. Besides that included in the report I have mailed six copies of Powell's 'Liberty and Life,' two of 'Evolution and Immortality,' one 'Faith That Makes Faithful.' The first is very popular, the latter is a gem."

Miss Hilton, at Riverside, Ill., thinks "shorter tracts are needed, more simple and direct, with more arousing and strength-giving qualities, more aim to help rather than so much to instruct." Miss Hilton also says, "Organize P. O. M. workers and parishioners into a society to meet annually, with the W. W. U. C. to give experiences, compare what is being done for the broad cause and to have a strong, encouraging, social time."

Mrs. Crossman, at Rochester, N. Y., sends regularly to twenty-five parishioners and uses more of Mr. Gannett's and Mr. Savage's sermons than others; \$12.63 spent and \$1.59 received.

Mrs. Partridge guides the mission at St. Anthony Park, Minn. She would suggest that ministers influence their churches to feel the duty of helping this branch of church work.

The six earnest workers at St. Louis, Mo., are responsible for 389 readers, to whom they have sent literature to the extent of 10,759. Some advertising is done, and \$77.16 spent in furthering the work. Correspondents have contributed \$4.50,

and gladly pass on to others the material so helpful to them. Mrs. Keyser continues her work in the city; has carried to the hospitals 1,544 sermons and magazines. Miss Waters, the present secretary, thinks the best way to spread the mission is to advertise early in the year in weekly papers of a large circulation and give a postoffice box and number for the address, rather than the name of a secretary; it inspires more confidence and will call forth more applications from business men and women.

Sioux Falls, S. D., and Toledo, Ohio, have faithful leaders and circulate considerable literature.

Mr. Wimbish, of St. Paul, Minn., gives attention to 130 friends, has sent 6,013 sermons and papers, spent \$82.46, and received \$7.18, and has lent, perhaps, 15 books. A large number of his correspondents write of the great help the liberal literature has been to them, and gladly pass it on.

Alderdeen, S. Dak., Alton, Ill., Baraboo, Wis., are all centers of work. Mr. Covell, of Buda, Ill., writes: "Of course the fruit will be to individual souls; may never show itself in clubs, circles, churches, but it will get into the great life currents of the world and accomplish its destiny."

A friend sends the following extract from the letter of an orthodox minister: "I fully indorse all that the Unitarians believe and teach, and am favorably impressed by their liberality and tolerance with others of differing faith. I fully realize the need of a church that will embrace all true Christians, with the Christian character and morality as the only

Tabulated Statement.

STATES AND CITIES.	LETTERS AND POSTALS.			TRACTS AND SERMONS.							PAPERS AND MAGAZINES.				MONEY.	
	Sent.	Received.	Parishioners.	A. U. A.	U. M.	S. T.	Misc.	Savage.	Chadwick.	Clarke.	Register.	Unity.	Unitarian.	Misc. Papers and Magazines.	Received.	Spent.
ASSONET, Mass.	25	9		41	50	47	27	184	24		34	71		8	25	14.46
BARABOO, Wis.	10	5		120		3	5	48			30	10		20		
CHICAGO, Ill.	47	24	49				133				100	200		2		
Third Church							375									
Headquarters	362	299	30	348	143	205	60	96	300	248	888	868		1479		
CLEVELAND, Ohio	95	93	0	576	149	171	30	1246	517		40	70		80	12.96	27.63
DAVENPORT, Iowa	39	41	96	222	22	86	408	1038	295		99	59	43	140	22.86	81.86
EVANSVILLE, Wis.	75	53	39	172	27	106	11	47	66	10	37	17		18		30.48
FAY, Kan.							192				104	52			1.50	14.00
GENESEO, Ill.	15	20	30	50	40	50	20	1280	160	18	606	520	12	36	34.50	93.88
GENEVA, Ill.	19	13	7		10		6	579	80		58	40				1.95
HINSDALE, Ill.	21						9	291	95			71		14		2.49
KALAMAZOO, Mich.			26	400											1.00	4.00
KINROSS, Wis.	72	79		30			6	43			191	63		32	4.00	5.30
LAWRENCE, Kan.	274	270			280		3678	1140	735	611	2349	1560	126		167.2	165.25
MARSHFIELD, Wis.	50	4	28	16	37	64	106	32			12		36	1		5.36
MINERAL, Ill.	30	30	25		45	30	110	300	40		2	25			4.10	2.35
RIVERSIDE, Ill.			3	14	3	11	28		52	13	1	1		50		
ROCHESTER, N. Y.	50	49	2											1	1.59	12.63
ST. ANTHONY PARK, Minn.	30	15	20	40	10	5	30									4.05
ST. LOUIS, Mo.	472	366	589	3493	806	706	291	805	338	348	479	1874		1070	4.50	99.16
ST. PAUL, Minn.	130	130	130	42	162	983	365	1951	160	0		150			7.18	82.46
SIoux FALLS, S. D.	30		25					256	80		32	32		224		4.00
TOLEDO, Ohio	9	10	52	59	24	5	1	206	28						5.0	
TOTAL	1835	152	1124	6113	1874	2309	5530	10226	2996	1315	5127	5703	217	3175	\$262.19	\$653.52

test of membership, regardless of individual views."

Miss Dunning, Secretary at All Souls, Chicago, has a list of forty-nine names, to whom she has sent 133 sermons and papers.

The Third Church has since February done mission work. Miss Marshall, Secretary of the Branch Alliance, reports lending a hand to twelve people; Mr. Savage's and Mr. Blake's sermons sent and several copies of Register and UNITY. No advertising has been done, and the expense has been 85 cents for postage. Miss Finch, Chairman of the Publishing Committee, sent 824 of Mr. Blake's sermons to other workers. Individuals have distributed UNITY, Register, and 375 tracts and sermons. We are permitted to note the following in reference to the benefit derived from Mr. Blake's sermons: "I found much satisfaction and delight in reading that 'Happiness from Thoughts' and 'Natural Religion.' The series, 'Religion and the Bible,' 'What Is Religion?' 'Religion and Ethics,' all contained answers to questions that have at some time or other arisen in my mind."

At Headquarters the correspondence is mostly with the workers at various points, but there are about thirty to whom we send sermons and miscellaneous literature. Three hundred and two letters have been written and 290 received. The committee at Unity Church, Boston, have, with their usual generosity, given us 600 copies of Mr. Savage's sermons. Mr. Chadwick's people have also most cordially contributed from 400 to 500 copies as we desired. Ten copies of "Every Other Sunday" are sent to our younger friends, and one little lad in Dakota writes us how much he likes it, and after reading he carries it to his cousin that she, too, may enjoy it.

We have been very much interested in the labors of a friend in a neighboring State, who has been patiently trying to help her townspeople to a larger life. In her last letter she wrote: "We have a sermon read three Sunday evenings in succession and the fourth have a 'Song Service.' I labored hard to secure this last, but finally succeeded, and now all enjoy it. We open with a song, then a chapter in the bible; all repeat the Lord's prayer, another song, then a poem (quite an innovation, I assure you), another song, another poem, or some reading, and so on. I feel quite elated that they have at last become convinced that it is not actually sinful to read a beautiful poem upon Sunday evening. A few weeks ago I read Mr. Jones' sermon, 'Faithfulness.' After the service one lady, a strict Baptist, amused me exceedingly by saying: 'If you read many more sermons like that I am afraid you will make me a Unitarian.' Everyone liked that sermon. Somehow Mr. Jones has a way of appealing directly to one's personality, and even people of poorest education can understand him." There was left

from last year \$15.79 of the money Mr. Gannett gave for Unity Mission and Short Tracts, and 94 cents of the money for postage; so up to date the account stands:

On hand.....\$.94	Tracts.....\$ 4.86
Mr. Gannett.....15.79	Postage.....53.00
Donations.....5.79	Postals......30
Record books.....2.10	Brush......05
W. W. U. C.....28.00	W. W. U. C.....2.10
Workers.....41.47	Mr. Ellis.....21.81
	On hand.....11.88
Total.....\$94.09	Total.....\$94.09

BETHIA C. REED, P. O. M. Sec.

Report of Unity Publishing Committee.

During the year the Unity Publishing Committee has issued a new Short Tract, No. 33: "What It Signifies to Join the Unitarian Church," by Rev. A. M. Judy. It has published editions of Unity Missions Nos. 2, 4, 20, 34, 35, 40 (two thousand copies each); Nos. 7, 9, 15, 23, 24, 25, 26, 27, 29 (one thousand each); of Short Tracts Nos. 2, 6, 8, 12, 14, 16, 18, 20 (two thousand each); Nos. 7, 11 (one thousand each); No. 13 (five thousand); No. 17 (three thousand).

There were new plates for Short Tract 20, which was revised by Mr. Edinger, and new plates for advertising the Unity Mission and Short Tract series; new plate for fourth page of Short Tract 17 and new plates for Short Tract 7; another edition of Hymns and Chorals (1,000), and of Hymns and Services for Sunday Circles. On hand, 30,403 Unity Mission; 31,280 Short Tracts; 1,027 service books.

Treasury contains.....	\$87.76
Due on account.....	58.02
	\$145.28

BETHIA C. REED, Sec. and Treas.

Treasurer's Report of the Women's Western Unitarian Conference, from May 16, 1892, to May 16, 1893.

RECEIPTS.	
Cash Balance May 16, 1892.....	\$229.15
Life Memberships.	
Miss Ella F. Hubby.....	\$10.00
Mrs. Chas. A. Warren.....	10.00
	20.00
Contributions.	
Mrs. R. F. Burrell, Portland, Ore.....	5.00
Mrs. A. Tainter, Menominee, Wis.....	5.00
Mrs. R. E. Damon, St. Louis, Mo.....	5.00
Misses Southworth, Cleveland, O.....	5.00
Miss Ella F. Hubby, Cleveland, O.....	10.00
Miss I. F. Chapman, Brooklyn.....	5.00
Mrs. M. T. L. Gannett, Rochester.....	5.00
Mrs. M. J. Miller, Geneseo, Ill.....	5.00
Mrs. E. R. Spear.....	5.00
Mrs. Laura Wilkinson, Chicago.....	24.00
Mrs. S. C. L. Jones, Chicago.....	10.00
Mrs. M. A. Osgood, Chicago.....	20.00
Mrs. W. S. Heinegan, Chicago.....	5.00
Mrs. S. W. Lamson, Chicago.....	25.00
Miss Louise Greele, Chicago.....	10.00
Mrs. F. G. Howe, Chicago.....	5.00
Mrs. F. M. Loveday, Chicago.....	5.00
Collection at annual meeting May, 1892.....	13.75
	167.75
Contributions from Societies.	
Davenport, Iowa.....	5.00
Des Moines, Iowa.....	5.00
Kalamazoo, Mich.....	5.00
Athens, Mich.....	5.00
Detroit, Mich.....	5.00
Unity Church, St. Louis, Mo.....	35.00
LaPorte, Ind.....	5.00
Janesville, Wis.....	5.00
Princeton, Ill.....	5.00
All Souls Church, Chicago, Ill.....	20.00
Hinsdale, Ill.....	5.00
Steffel, Ill.....	5.00
Buda, Ill.....	5.00
	110.00

Annual memberships.....	218.00
Receipts from Collections at Councils.....	24.54
Receipts for Geneva Parsonage.....	51.00
Receipts from sale of Record Books.....	3.40
	297.24
	824.14

EXPENDITURES.

Record Book.....	.50
Stationery.....	7.00
Hymns and Chorals, donation to.....	4.63
Printing.....	14.50
Printing Programs.....	15.00
Sherwood Church.....	10.00
Postage.....	16.50
Postoffice Mission Postage.....	28.00
Traveling Expenses, Councils.....	26.74
Traveling Expenses, Presidents.....	50.00
Geneva Parsonage.....	51.00
Salary, P. O. Missionary.....	182.00
Salary, Secretary.....	200.00

Balance in Treasury.....	606.07
	158.07
	824.14

MARION H. PERKINS, Treas.

Proceedings of the Women's Western Unitarian Conference.

The twelfth annual meeting of the Women's Western Unitarian Conference was opened Tuesday morning at 9:30 by a devotional meeting led by Mrs. Mary McDowell, of Toronto. The address of the President, Rev. Ida C. Hultin, was followed by that of the Secretary and Treasurer, Mrs. Marion H. Perkins. The Secretary's report showed a good year's work, and the Treasurer reported a satisfactory balance in the treasury. Following these came reports from the various branches, Chicago being reported by Mrs. H. H. Badger, and St. Louis by Mrs. Waters. Both branches were in a flourishing condition, and reported good work accomplished in the study classes.

Fraternal greetings and statements of work accomplished were made by Mrs. Field for the National Alliance, by Mrs. R. H. Davis for the New York League, and by Mrs. B. Ward Dix, President of the Alliance, who suggested a plan of co-operative work in keeping lists of Postoffice Mission correspondents.

A report of the Religious Council held at Decorah, Iowa, was read by Mrs. E. A. Holway, and was full of suggestion as to the value of the meeting.

Mrs. S. C. L. Jones spoke of the brave, self-denying work being done on the prairies of Dakota by Rev. Helen G. Putnam, and moved that \$50 be sent from the treasury of the Women's Conference to assist in the work she is doing. Carried.

The nominating committee reported for officers and directors for the coming year the following names:

President, Rev. Ida C. Hultin, Moline; Vice President, Mrs. J. C. Learned, St. Louis; Secretary and Treasurer, Mrs. Marion H. Perkins, Chicago; Secretary Postoffice Mission, Mrs. B. C. Reed, Chicago.

Directors—to May, 1896: Miss S. A. Brown, Lawrence, Kan.; Mrs. B. C. Reed, Chicago; Mrs. R. E. Damon, St. Louis, Mo.; Mrs. M. S. Savage, Evansville, Wis.; Mrs. V. Richardson, Princeton, Ill.; Mrs. I. G.

Temple, Hinsdale; Mrs. E. A. West, Chicago.

To fill vacancies for one year, Mrs. F. G. Howe, Chicago, and Mrs. E. E. Woodman, St. Paul; the Religious Study Class Committee, the P. O. Mission, and Literature Committee to continue the same as last year.

Miss Tupper reported a union of Liberal women from St. Paul and vicinity as doing a grand work.

After the noon adjournment for lunch the afternoon session was opened by a brief address from Miss Hultin, who called upon Mr. Hosmer to speak his word as to the value of the religious councils, he having been present at several of them. He felt them to be a great help to those who were otherwise deprived of church services. He found the appreciation of the people almost pathetic. In doing this work, he said, one must realize that they were seed-sowing, without much hope of immediate harvest. The printed word was good and valuable, but the living voice has its own especial and pre-eminent value. All religious work, he said, is a work of faith.

After the annual subscriptions were called for and partially collected, the special literary part of the programme was taken up. This consisted of a paper upon the subject, "The Effect of Liberal Thought Upon the Character and Work of Women," by Mila F. Tupper, which was supplemented by discussion of sub-topics, "Its Effect Upon the Happiness of Women," "Upon the Devotional Spirit of Women," and "Upon Her Practical Activities," by, respectively, Mrs. Woolley, Mrs. Gibb, and Mrs. Gannett. The papers were all valuable, and entertaining. The concluding exercise was a poem from Mrs. Alice Williams Brotherton, so full of beauty as to form a fitting close to a most inspiring day.

SOPHIA H. BADGER.

THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

Address of Rev. A. W. Gould, President of the Western Unitarian Sunday School Society.

For twenty years the Western Unitarian Sunday School Society has been doing what it could to help the world in the right direction. It has been a pioneer in its way. It has been the first to introduce into its service the great thoughts and inspiring sayings that are to be found outside of the Bible as well as in it. Mr. Blake's Sunday-school services have gone forth on a fruitful mission. And it is deemed wise to prepare a new and improved edition. To improve it thoroughly will require about five hundred dollars. Nearly half of that sum has already been subscribed by three or four schools, which simply advance the money they would pay for the new work. When a sufficient number of schools have signified their willingness to enter into

this arrangement the work will be republished and sent forth on a new career of usefulness.

Another pioneer work is the six years' course. It was a large and novel conception. The schools have taken more and more interest in it each year. The first year lay in absolutely untrodden ways, and the second, though touched by modern scholarship, had not yet been reduced to a suitable form for Sunday-school work. The third year has been finished, and we are now entering upon the fourth. Mr. Fenn, of the Church of the Messiah, has kindly consented to prepare that subject—"The Flowering of the Hebrew Religion"—and to conduct the Sunday-school Institute during the first two weeks of August in Unity Hall, near the gates of the World's Fair. We hope larger numbers than ever of our teachers will come to the institute this year, combining it with the Fair.

The Sunday school does not make money by its publications. Its income is wholly from the gifts of the Sunday schools and from the dues of its annual and life members. The number of schools contributing is steadily increasing, and the amount is also increasing. But not all the schools who use our books are helping us to pay our Secretary and the rent of our headquarters. We have made both ends meet this last year; but we have not been able to issue the first year's work of our six years' course in permanent form, owing to lack of the necessary funds. Therefore, while acknowledging the generosity of the many schools which has made our existence possible, we would urge upon the other schools to also do their share. And we would urge all Sunday-school workers to help us by letting us know of any topics or methods that they find useful, that we may impart them to all the schools. It is our object to make this society a sort of distributing center. The best thoughts shall be gathered here from the few who are able to give us the best, and then they shall be sent forth to all our schools. But such a distributing center can exist only when having a generous support, both intellectual and financial.

Treasurer's Report of Western Unitarian Sunday School Society, from May 16, 1892, to May 16, 1893.

RECEIPTS.

Cash balance May 16, 1892.....	\$ 164.05
Received from outstanding bills.....	16.32
Merchandise sales.....	436.69
Annual memberships, \$1 each.....	91.00
Life memberships:	
Mrs. C. M. Woodward, St. Louis.....	10.00
J. Wadsworth, Pasadena, Cal.....	10.00
Geo. Stickney, Grand Haven, Mich.....	10.00
Mrs. E. E. A. Holway, Decorah, Iowa.....	10.00
Geo. Beyer, St. Louis, Mo.....	10.00
Henry C. Young, St. Louis, Mo.....	10.00
Mrs. Geo. Mephar, St. Louis, Mo.....	10.00
	70.00

Amount brought forward.....	\$778.06
Contributions from Sunday-schools and individuals:	
New Bedford, Mass.....	50.00
St. Louis, Mo.....	25.00
Chicago, All Souls Church.....	20.00
Chicago, Third Unit. Church.....	20.00
St. Paul, Minn.....	20.00
Cleveland, Ohio.....	20.00
Menomonee, Wis.....	17.00
Rochester, N. Y.....	15.00
Miss Ella F. Hubby, Cleveland.....	15.00
Hon. D. L. Shorey, Chicago.....	10.00
J. M. Wanzer, Chicago.....	10.00
Davenport, Iowa.....	10.00
Hinsdale, Ill.....	10.00
Buda, Ill.....	7.34
Geneseo, Ill.....	5.00
Kalamazoo, Mich.....	5.00
Geneva, Ill.....	5.00
Hillside, Wis.....	5.00
Sioux Falls, S. D.....	5.00
Sheffield, Ill.....	4.00
F. N. Wilder, Chicago.....	3.00
J. E. Oliver, Ithaca, N. Y.....	3.00
Mrs. W. A. Rust, Eau Claire, Wis.....	2.00
Geo. Wale, Marksboro, N. J.....	2.00
Mrs. A. Groninger, Sioux City.....	2.00
T. W. Heinemann, Chicago.....	2.00
J. F. Redhead, Hutchinson, Kan.....	2.00
H. W. Brown, Lincoln, Neb.....	2.00
Milwaukee, Wis.....	2.00
Miss A. A. Ogden, Chicago.....	1.00
Miss Juniata Stafford, Chicago.....	1.00
Miss D. Pervier, Sheffield, Ill.....	.28
	300.61
Interest on endowment fund.....	2.00
*Institute receipts.....	120.38
	\$1,01.07

NOTE.—The Unitarian Church of Sioux City paid \$20 for two life memberships, which are acknowledged under that head, instead of contributions. A contribution of \$1 from Buda, Ill., reached the office too late to be included in the totals.

DISBURSEMENTS.

Merchandise bought and publications made.....	\$40.11
Postage.....	31.57
Secretary's salary.....	20.10
Treasurer's salary.....	347.94
Institute expenses:	
Advertising in UNITY, July 21.....	\$30.00
Railroad ticket for lecturer to Spring Green.....	8.05
Paid to lecturers.....	55.65
Board and lodging of lecturers.....	16.00
Secretary.....	15.45
Secretary's salary.....	10.00
Printing.....	18.25
Express, telegrams, etc.....	1.45
Programmes.....	8.25
	203.10
Merchandise advertising.....	16.00
Expenses (envelopes, circulars).....	5.50
Cash balance, general fund.....	25.72
" " endowment fund.....	1.01
	\$1,201.07

STATEMENT OF RESOURCES.

Cash on hand, including endowment fund.....	\$76.73
Furniture.....	40.00
Plates, books, and pamphlets.....	1,414.03
Bills receivable, net.....	50.17
	\$1,580.93

* NOTE.—The report of the Tower Hill Institute having been submitted at the directors' meeting, the original pencil memoranda were destroyed, and the receipts of the S. S. Institute as separate from the Unity Club lectures cannot now be definitely given.

E. T. LEONARD,
Institute Secretary.

MARION H. PERKINS, Treas.

Proceedings of the Western Unitarian Sunday School Society.

TWENTIETH ANNUAL MEETING, MAY 18, 1893.

President A. W. Gould of Hinsdale, in his opening address, set forth the present condition of the society and the hopes of things to be accomplished during the coming year. The first volume of the "Six Years' Course on Beginnings," now nearly ready for the press, will be published in time for the opening of Sunday schools in the fall, it is hoped. But even more important than the publi-



cation of this book was considered the amending and enlarging of the "Sunday-school Service Book." A revision and extension of both services and songs have been in contemplation for some time, and Mr. Blake has already begun the work of revising. On recommendation of the Nominating Committee, Miss E. E. Gordon Chairman, the following officers were elected for the ensuing year: A. W. Gould President, Ellen T. Leonard Vice President, Marion H. Perkins Secretary and Treasurer; Directors, for three years, W. C. Gannett, Rochester; Mrs. Ellen T. Leonard, Chicago, Mrs. Geo. Patten, Geneva; Samuel Sewell, St. Paul.

The special program, the symposium called "A Sunday-school Experience Meeting," was the literary feature of the meeting. The papers, as many as could be obtained, will be printed in this or succeeding numbers of UNITY.

The hour was so full of good things that could not, for lack of time, be discussed that the listeners went away from the meeting disappointed on account of its brevity.

Pledges were given for the purchase of at least five hundred copies of the new service book when it shall be ready for sale.

M. H. PERKINS, Secretary.

THIS somewhat paradoxical theory upon which the officers of the Auxiliary Congresses have been working was abundantly vindicated during Conference week, viz.: the more meetings there are to be attended at the same time the more people will there be in attendance at each one of them. While the attendance at the Western Conference was creditable all the way through, the two dozen or more Halls and Committee rooms in the Art Building were crowded to the full by the various Women Congresses in session. For once the reportorial power of the great blanket-sheet dailies was wholly inadequate, and great meetings with brilliant speakers went by each day without a mention in the columns of the Chicago dailies next morning. If this is true of these papers, the limitations of our little weekly will be accepted by our readers with more patience. To our readers the joint meetings of the Unitarian Women organization of the East, West and far West, held under the auspices of the Woman's Congress, in the Art Palace, Friday forenoon and evening, were of great interest. But, we cannot speak of it in this number except to say that it nobly justified itself, both in its program and its attendance. The audiences would have delighted similar meetings at the biennial session of the National Conference at Saratoga in numbers. In diversity of attendance, intellectual alertness, curiosity, and unpremeditated enthusiasm, it far exceeded such a meeting. At another time we may be able to speak more in detail of these meetings.

Church=Door Pulpit

THREE TYPES OF RELIGION.

THE CONFERENCE SERMON, BY S. M. CROTHERS.

Hebrews X., 11. "Every priest, indeed, standeth day by day ministering and offering oftentimes the same sacrifices.

Psalms XL., 7-9.

Then said I, Lo, I come:

In the volume of the book it is written of me,
I delight to do thy will, O my God;
Yea, thy law is written in my heart.
I have preached righteousness in the great congregation:

Lo, I will not refrain my lips,
O Lord, thou knowest.

Ecclesiastes VII., 25. "Then I turned about, and my heart was set to know, and to search out, and to seek wisdom, and the reason of things."

Most of our judgments in matters of religion are impaired by our imperfect classification. We accept sectarian divisions as final, and are confused by superficial resemblances and differences. We must learn a lesson from the man of science. He finds that he is able to make progress only when he gives up the artificial for the natural classification. He ignores what may seem most important to the untrained eye, and seeks what is truly characteristic.

In like manner, when we consider religion as a great elemental force, an ineradicable impulse in human nature, we see certain types persisting through all changes of creed.

The first type is that of the priest. We see the priest at the very dawn of history, and whether we turn to the book of Genesis or to the pages of Homer, we find the same characteristics which belong to him to-day. The priest is the guardian of the sacred things. To him all times and places are not alike; his piety is not shocked by the thought of vast spaces where God is not. It is enough for him that in one place the Divine glory shines. Thither he turns with solemn anticipation. What if the universe be profane, and life a brutal battle, so long as the sanctuary is inviolate. He looks abroad and sees evil triumphant; gross darkness is over the world. All the more beautiful by contrast is the holy place. Whether it be the holy mountain which the desert wanderer worships from afar, or the holy stone; or the holy tree, symbol of everlasting life; or the temple built by pious hands; each must have its priest. He is the sworn servant of the sanctities, and would give his life to protect them from any defiling touch.

It is characteristic of the priest that he loves repetition. The rhythmical chant is the natural expression of his emotion. The restless thinker is ever seeking for a new idea, and is never so glad as when he feels the

thrill of discovery, but there is a sacred monotony dear to the priestly heart. He never tires of a familiar refrain. He loves to tell "the old, old story," which becomes more sweet with all the associations which it gathers to itself. We often talk slightly of dead and empty forms, as if thereby we described the liturgical element in worship. Ah, but to the true priest, and to those who come under his influence, the words so often repeated are not dead but are all alive.

Shakspeare, who interpreted the thoughts of all men, entered into the priest's mind. The priest repeats himself, as does the true lover, because "love alters not."

What's new to speak, what new to register,

That may express my love or thy dear merit?

Nothing. * * * But yet, like prayers divine,

I must each day say o'er the very same; Counting no old thing old, thou mine, I thine,

Even as when first I hallowed thy fair name,

So that eternal love in love's fresh case Weighs not the dust and injury of age.

Only by recognizing this changeless loyalty of love can we do justice to the conservatism of priesthoods. Students of civilization tell us that the cult survives the creed. Words and forms remain long after their original meanings have been forgotten. But the new meanings may be as vital as the old; and the new faith may make noble use of the old shrines. The epistle to the Hebrews finely touches upon the characteristic love of the priest for repetition when it says: "Every priest standeth day by day, ministering and offering oftentimes the same sacrifices." The writer illuminates another point when he says: "Every priest has compassion on the ignorant and erring." We know the charm which the priestly service has for people of the finest culture, for the priest cares for the beautiful and knows the influence of music and architecture; but he touches even more intimately the other extreme of society. The sluggish mind can not readily grasp a new idea, and the dull conscience is not easily moved by reason. But day by day the priest stands with the same symbols of a love divine, and those who cannot understand, come vaguely to feel a sanctity that rebukes the sin, and a compassion which welcomes the sinner. And when they are tired and disheartened they turn to the priest, and in his words of absolution find rest for their souls.

And so it happens that amid religious revolutions, the priest of a faith discredited, in the centers of thought, still finds multitudes who cling to him. After Christianity had conquered in the capitals of the world the men of the heath still worshiped at their old altars. And to-day, in spite of all iconoclastic re-

forms, the peasant loves "the priest, and the bell, and the holy well."

But, however necessary the mission of the priest may be, he is not the sole minister of religion. Breaking in upon the sacred chant we hear a new voice, clear, strong, thrilling. Hear the cry which startles the worshiper and frightens the priest: "Lo, I come. In the volume of the book it is written of me, I delight to do thy will, O, God! I have proclaimed righteousness in the great congregation." Who is this who dares cry aloud with such insistent emphasis upon his individuality? He speaks like a man in haste, who must deliver a message which burns like fire. He is a man with a burden upon his heart; in his tones there is a mingling of agony and exultation.

He is the prophet, and his religion is the religion of private and public righteousness. God does not care for sacrifices, he says, and is not pleased by long prayers; but he has given us a duty to do, and the time is short for its fulfillment. Both the priest and the prophet see in light a symbol of the divine reality; but the light which the priest adores is that which shines on the altar when all else is dark. He follows "the kindly light amid the encircling gloom," but it has nothing in common with the "garish day." The prophet cries, "My God is a consuming fire." This lurid flame shall consume every refuge of lies, every stronghold of oppression. It shall consume your altar, oh, priest, if you think by repeating holy words to atone for neglecting holy deeds!

God is not simply in the past—God is in the spirit of righteous revolution to-day. "He shall overturn and overturn till he whose right it is shall come." The prophet and the priest both believe in holiness, but the priest says, "All ye who love the holy things turn aside from the rude world; come seek with me the place where all is pure." The prophet says, "I will not turn aside, I will not refrain my lips; I will speak aloud in the great congregation; I will say to men 'you must not seek some holy place far from the world's work and the world's sorrow. Your part is to go out into the world and make it holy.' The spirit of the Lord is upon me to preach good tidings to the poor." The mission of religion is to destroy the oppressor; it is to break every bond. So the prophet sees before him some specific work to be done; that is God's work because it is right, and all the passion of his soul goes out to that. His voice is rude and harsh sometimes; he casts aside impatiently many a sacred form; he tries everything by this one standard of the right. He says, "Now is the axe laid at the root of the tree, and every tree that bringeth not forth fruit shall be cut down and cast into the fire."

All the forms, all the usages, all the sacred things which show no fruit in practical well-doing, these the

prophets say but cumber the ground, because God loves mercy and not sacrifice, righteousness and not the repetition of sacred words. And the priest never yet understood the prophet. Whenever the prophet has come, whether in Judea and Samaria; whether in the decaying empire where Chrysostom stood, strong in the sense of truth; whether in Florence when Savonarola preached, or in America when Theodore Parker found all righteousness waiting to be done and religion lagging in the work, and denounced the church in the name of the living God; whenever the prophet with his burning word comes, the priest, even the good priest, is frightened at it. The prophet is come to overturn; even of that prophet of Nazareth speaking words not simply of truth and righteousness, but of grace and love, even of him the priests said (and many of those priests I doubt not were true men and reverent) he blasphemeth, he comes to destroy our temple.

But just as the priest does not readily understand the prophet, so there is another kind of religious teacher whom the prophet, intent upon his work of practical reform, does not understand. Listen to this third man of religion. "Then I turned, and my heart was set to know and to search out and to seek wisdom, and to know the reason of things." Beyond the religion of the priest and the prophet there comes the religion of the philosopher—the cool, critical observer of the world. The prophet says: "All the world is divided into two armies; on one side is the right and on the other side the wrong, and we must choose this day between them, and, having chosen, we must fight to the end. We cannot be indifferent, cannot stand aside." When the fervent appeal comes, the philosopher says: "But I must stand aside. I am not so sure that all things are thus divided into the absolutely good and the absolutely bad; and if they were divided, I want to know both the evil and the good. I want to know the reason of things. You say, good prophet, that this world suffers simply because men are wicked; it is a matter of human will. Here are evils, you say, all around you, and if you but will you may destroy them all, and you are impatient until all men join your party, speak your word; then you say we will drive out the evil, and the blessed day of peace and justice will come in at once. Every prophet has said that, every reformer has said that, that there is just one root of all evil in society, and if we can strike at that, striking at the root of the tree, then the good time, the millennium of peace will come. The Hebrew prophets thought that the triumph of Jerusalem was at hand and with it the triumph of righteousness. The early Christian prophets thought that even in their generation the final victory was to come, and Christ was to appear in the clouds,

and all would be well. But the philosopher says: "I must look into this: I must trace these evils further than to that specific source you see. I see something besides this personal element or this moral element in the world. There are impersonal forces; there are laws which have been from the very beginning and are involved in the nature of the universe itself, and I see the same phenomena generation after generation. You denounce evil. I must study it, and to study it I must not take sides, I must not have my brain aflame even with righteous indignation; I must study it as the physician studies the disease, not impatient with the disease, not hating or blaming his patient, but studying all. I must see just how far, if at all, the disease may be alleviated; I must have time, by reserving my judgment, to determine whether some of the things you call evil are evil after all. So, good prophet, I cannot join you; I cannot go forth on the fiery crusade under your leadership when you call. I am only standing apart studying the reason of things, seeking to know and to understand before I act, and there are some times and places where I shall refuse to act at all because I do not know." Here are a new set of virtues unknown either to the priest or to the prophet—tolerance, impartiality, the reserve of judgment, the judicial attitude toward all things. And the philosopher says that many times the prophet has failed because he has generalized hastily; things have not come to pass as he thought they would come to pass, because there are other forces that have been working and bringing to naught his predictions.

To the prophet there are three distinct periods of time—yesterday, to-day, and to-morrow. Yesterday was full of superstition and injustice; it is the land of bondage from which we are fleeing. To-day is the battlefield; to-morrow the final victory will come. But the philosopher sees vast periods of time, both before and after. Yesterday, he says, was not all evil. It was itself the result of what had gone before. Only when you go back to "the day before yesterday," from which it emerged, will you do justice to it. And to-morrow is not a finality, for there must come a "day after to-morrow." When your cause has triumphed, new forces will come into the field to challenge its dominion. When all comes to pass which you predict, then must it be seen that "the end is not yet."

The prophet, in the intensity of his zeal, gathers around him a party, and believes that the future is in the hands of this "saving remnant." If you read the Hebrew prophets you will find how they became impatient with the slow march of events. They could not trust the people as a whole, governed, as they were, by so many motives, and so many of those motives low and mean; but they said a

remnant shall be left and that remnant shall accomplish the renovation of the world. The philosopher says: "I do not believe that; it is not the remnant that does the world's work. The future of any nation or any civilization depends upon the sum total of all the lives and all the thoughts of the people; it depends not simply upon the finest minds or the truest consciences, but it is the average man who is after all to do the work."

"The World Soul knows his own affair, Fore-looking when he would prepare For the next ages men of mould, Well embodied, well ensouled; He cools the present's fiery glow, Sets the life pulse strong, but slow."

And the prophet does not understand the philosopher. He seems cold and indifferent. It is only after time has passed and wisdom is justified of her children that we begin to realize that the philosophers have had a real religion. They have taken the wider view of life, they have seen the great forces that govern all, they have traced the law running through unconscious and conscious being, and they have felt a great awe, which has grown into worship. They have worshiped not the little god enshrined in some one temple, not the god of hosts leading one nation to victory, but the One in All. The law behind all life, the universal power, they recognize and they adore. The way of God is in the sanctuary, the priest says. "God's way," says the philosopher, "is upon the great deep."

Now, what shall we say in regard to these three types of religion? Shall we say that one type not only follows another, but destroys necessarily its predecessors? Originally there was the religion of the priest; then came the religion of the prophet, and at last, as we grow in wisdom, there will come to us the religion of clear thinking, from which the prophet's fire and the priest's sanctity have departed; we will see great laws, irresistible forces; will be thrilled with cosmic emotion; but we, ourselves, will be dwarfed. We will hear no voice which appeals directly to us, saying, this one thing do, this one way follow. I think rather that the problem of the church and the problem of the individual is to reconcile these three elements. The true religion must be the religion of the priest, the prophet, and the philosopher in one. The religion of the priest finds its great word in sanctity; the religion of the prophet in righteousness; the religion of the philosopher in truth. And the church must say to the philosopher, "We have need of you. The time has passed when we would restrict your freedom. We rather look to you as guide and discoverer, and we say to you, 'Hold fast the truth, hold fast the liberty by which alone truth can be found;' but we ask you to remember that the most sublime truth and the truth nearest us is one that involves the element of right and wrong. We want you to see what the greatest

philosopher of modern times saw when he said that there were but two things before which he bowed: one was the starry heaven and the other was the moral law." So we say to the philosopher, "We need you; we need your clear thought, but we need it for a purpose; we need it to illuminate our conduct, to help us in the struggle of our daily life."

So the church must say to the prophet, to the reformer: "We need you. We need you, with your clear conscience, with your sense of the demands of the present time; we need you to right the wrong; we need you to lead in the battle which is before us." But we ask you before you begin the battle to be sure that it is the true cause for which you are enlisted. We ask you not to waste your strength any longer upon non-essentials; we ask you no longer to be the slave of prejudice; we ask you to take counsel of the best philosophy, to listen to the words of ripest reason, to learn that sweet reasonableness without which all courage is vain. We ask you not to be impatient, not to be self-confident, not to confound what belongs to your idiosyncrasy with what belongs to the eternal truth. If you do you are to be disappointed. You must learn, through true philosophy, to have great faith in time, and, having done all, to wait for the fulfillment. You must learn, when throwing all your strength into the cause you love, that after all you are but one among millions of men, and that your cause may fail, and yet, through other men and other ways, the right may be done. You must learn that hardest lesson to the prophetic soul, that lesson which the philosopher only can teach you, that "God fulfills himself in many ways, lest one good custom should corrupt the world."

And then, when the philosopher and the prophet have been united, what shall we say to the priest? We shall say, "We have need of you, too, O priest of the living God! All about us are the ignorant and the erring, all about us are the little children looking up and asking that the old, old story, that they can understand, shall be repeated; all about us are those who need the symbol and the form, and cannot grasp the reality without it. Every one of us is a child sometimes, all of us children at last, and we need to be taught as little children are taught, line upon line and precept upon precept. And human nature, if it is to keep that which is given it, must bring all these things into itself, must turn the thought into the habit by repeating over and over again the things it loves. There is still the need of the sacred place and the sacred hour and the sacred symbol, and need for the priestly soul to minister at the altar, offering always the same sacrifices. But we say to you, O priest, that you must learn lessons from the philosopher

and the prophet before you may find what the truly sacred thing is. You must learn from the philosopher that God is not confined to your shrine though he may be there, to see that God is in this place only because he is everywhere. This time is beautiful because any time which men consecrate by true thought and devotion is sacred and beautiful. And so it needs that you should know that there is nothing sacred but that which is just and right; that holy lives are more than holy words, and that the holy words have power only when they are spoken from holy souls." When the priest learns this, learns the lesson of courage, learns the lesson of the wider thought, new sanctity comes, the old words become transparent to the light of truth.

Then priest, prophet, philosopher, come to an understanding, one with the other, each bringing his own gift to the common altar—sanctity, righteousness, truth, these three; and these three are one.

THE PRESENT HOUR.

[READ BEFORE THE W. W. U. C. MAY 16, 1893.]
PRELUDE.

"Life is a riddle," cries one,
And another: "It is but a dream,
Which endeth in sleep, and all's done."
"A cipher—but key there is none."
But over the conflict supreme
Rings a voice, "Whence we come, whither
go,
What reck we? Life is for the soul
Opportunity; this is the whole."
Its meaning by looking afar
We may miss; ~~why~~ then, ask of the star
What the blossom may tell us? Or ask
More of heaven to do, when the task
That is nearest us lieth undone?
To the dreamer inert in his calm
The present shows only—a mask;
To the doer, alone, is the palm,
By the toiler is mastery won.

Life's here and now. Where any
human soul
Is placed—flesh-fettered, pain-stabbed
or sin-blind,
Shut in by circumstances—its lesson
lies.
Read it and heed it, then: here's our
one book.
This world's the dame-school where we
learn to con
Mere alphabet but that's, alone, the
root
Of knowledge; grasping that we firmly
hold
The key of the universe.

Frail baby souls,
We need a confined space in which to
grow;
God sets us here, with time and narrow
bounds
Set 'round us as the stakes about the
plant.
But once we are strong and school-
trained for our work,
He thrusts aside the finite, opens wide

The gates of the infinite, and gives the soul
 For knowledge crude, ripe wisdom; and for time,
 Eternity to do him service in.
 What shall be, let eternity declare;
 What *is* is time's and man's; our place is here;
 All blessings meant for us lie within our grasp,
 All knowledge good for us is within our ken.
 Nature's our nurse, and Time no task-master
 But patient teacher—for one page well conned
 Placing another something more advanced.
 The daily struggle, the falling, climbing higher,
 The straining toward an aim to scorn it won,
 Is but for the expansion of the soul—
 The muscle-play wherewith it molds to strength
 And service all its faculties and powers.
 The sadness, the perplexity, the doubt,
 The baffled, writhing agony of unrest,
 What are they but the spirit's "growing pains?"
 (So smiling granddames call the aching numb
 Of children's joints.) Ay, very things we loathe
 Play haply greatest part in shaping souls.
 Failure itself and sorrow and disgrace
 Mean that and *no* more; they are tools God takes
 To shape the form He means the soul to wear.
 We are His own; He loves us—even the worst.
 He reads us back and forward, sees the end
 In all beginning, sees in fruit the germ;
 And loves the great more for its growth from small.
 Therefore we will not fear, though Sin and Death
 And Pain, and all the vast beleaguering host
 Encamp about the soul; the victory
 Is not for these; they are God's agents
 To make and mold us. In our hand He lays
 A clew to guide us safely through the camps,
 Whispers His secret pass-word in our ear:
 "Love Truth alone. Trust not mere Beautiful
 Or seeming Best; Beauty God's garment is,
 And Goodness His enfolding atmosphere,
 But His own essence is Truth absolute;
 O cling to it, for Truth, alone, is God!"
 The way is long the aspiring soul must fare,

But step by step is longest journey done.
 The physical life of man, slow perfected
 By growth through æons, climbed from clod to brain;
 The psychic side needs æons more to grow
 And ripen. Soul-powers yet in infancy
 Stir even to-day within the spirit's ken.
 More close the unknown presses on the known.
 The power of virtue widens in slow curves,
 As eddying ripples spread about the point
 Where the stone broke the stillness of the lake;
 And evil of its very nature shrinks
 To less and less, folds in upon itself;
 The skirts of light are widening, more and more
 The "dayspring from on high" puts night to rout,

INTERLUDE.

*Out of the mud of the Nile
 The lotus uplifts its bloom;
 Out of the darkness of Doom,
 Out of the slime of Guile,
 Emerges the soul
 Purified, strengthened and whole.
 Evil may last for a day,
 And sorrow endure for a night;
 Over wrong triumphs the right,
 Joy driveth anguish away;
 As a day in God's sight
 Are our thousand years of blight.
 It is the dawn, O friends, and not the eve;*

Arise and toil while it is yet the day,
 For there is work for us in every field.
 Woman has been no idler; from of old
 She wrought, with skilful hand and tender heart,
 To clothe the body, and prepare the food
 That builds the body and that shapes the brain;
 To nurse and rear the race—set baby feet
 In the first steps of knowledge and of truth;
 To minister with gentle hand to pain;
 To beautify the life of every day—
 Creating art in household and in dress;
 To set in home and in society
 Standards of morals, bulwarks against vice;
 Loaf-giver, nurse, home-maker, comforter,
 Has woman been—as she must always be;
 We do not dwarf the value of past work
 By recognition of the Present's needs.
 The hour is ripe for work in wider fields,
 Work to be done in phalanx, not in ones,
 The mass achieves—where single hands might fail.
 "This century is woman's," Hugo cried.
 The years slip by us fast like golden beads

Along a slackened cord, a few alone
 Are left—but one's enough to serve our ends.

Our work's to mold a nobler womanhood
 Out of the faulty clay that lies at hand;
 To preach "the Gospel of the Golden Rule"

In home and school, society and state:
 Wage righteous war 'gainst ignorance and wrong.

The perfect rose is built of tiny cells,
 So womanhood includes the separate life,
 The separate work of women one and all;
 No work so slight but it must leave its mark

Upon the mighty whole.

For us, we stand
 New-wakened to new duties. Pent about
 By sheltering walls of home, we hardly knew
 That life meant more than children, love and home!

We guard the cradle; let us guard the paths

Our children later tread. The task is ours.

Love is our weapon and our armor too,
 Love is our strength as it shall be our power.

Love—that outreaches from the guarded nook

Of inglesides to shield the outcast waif,
 Uplift the fallen, strengthen all the weak.

Temper stern force with love, add heart to brain,

You bring—millennium to our very doors.

Clasp the hand *nearest*, sister; that—the next;

And so we form a chain to ring the world.

We need the sympathy of hand to hand,

The magnetism that flows from heart to heart,

Wisdom of vision that looks eye to eye;
 Shoulder to shoulder marching, toiling on,

Be love our strength, be highest truth our aim,

And unity the watchword of the hour.

Forward, then, comrades. heads high, courage strong,

The present's ours—and what's eternity,

When all is said, but an eternal Now?
 Man's not "the fool of space and time;" his goal

He sees, and marches toward it clear eyed.

The Eternal Patience waits upon our steps,

Toiling on, Godward still, through cycles slow;

The Everlasting Arms are under all.

EPODE.

*The present life and the life to be
 Melt into one when this span is done.
 The eyes of the soul, unsealed, shall see*

*All life, in heaven or earth, is one.
Patience a little, strive and climb:
Into eternity merges time.*

*On the untaught lip all words are dumb,
The speech of heaven, earth may not
know;*

*To the ear that is deaf no sound may
come,*

*Through an ocean of melody 'round it
flow:*

*Patience, patience—the hour's not
yet;*

*The song is lost in earth's noise and
fret.*

But nothing is left to chance alone,

All in the universe moves under law;

*Through ages to come as through ages
flown*

Near to the central Heart we draw.

*Soul, take courage! All struggle
and strife*

But draw us nearer the Life of life.

—Alice Williams Brotherton.

Effect of Liberal Thought Upon the Spirit of Devotion Among Women.

[A paper read by Rev. Sophie Gibb at the
Woman's Conference.]

Prof. Joseph Rodes Buchanan says: "The sphere of woman would seem to be self-evident, for the normal sphere of everything in the world is that which it is competent to fill, and would fill if there were no serious hindrances.

Man and woman are eternally bound together, for the masculine left brain is interlinked with the more feminine right brain, to make the complete head, and however low woman is borne down by false institutions, the nation is borne down with her, and however high her career, the glory of the nation becomes its expression. Strange is it, indeed, that a truth so emblazoned on all historical records has attracted so little attention from philosophers and statesmen. The nation that tramples on its women goes down with them in the valley of ignorance and humiliation, losing its honorable ambition and public spirit, sinking in social disorder, poverty and crime, until some stronger race becomes its master. And this is stern justice expressed in "the survival of the fittest," for the crime against womanhood is one the laws of nature do not pardon and ought not to pardon. It is the crime of crimes, for it is the unanimous national rebellion against the law of love—the supreme law of life, as announced by Christ and confirmed by all substantial ethical science which comprehends the nature of man.

The law of love alone is competent to lead man on the upward path out of barbarism and suffering ignorance to the realm of happiness, prosperity and enlightenment.

The important truth recognized by Prof. Buchanan indicates something of the effect that liberal thought

must have upon the devotional nature when she comes to an appreciation of it. If she represents this great law of love, if she is moved by it and works in harmony with it, if also she appreciates the fact that the nation must rise or fall with her, she must be glad and thankful that opportunities are opening up to her great fields of work for the elevation of the race, and she must be reverent and consecrated in doing that work. As no other system of religion has ever done, Liberalism recognizes woman as the "Mistress of Destiny" and accords to her in that high rank all privilege and power needed, with the confident assurance that it will be her delight to labor for the betterment of the world and perfection of home. True Liberalism is seen not only in the changing fashions of religion, not only in the elimination of hard and cruel doctrines from creed and church, but in the unfolding of great truths, in the practical recognition of the fact that the eternal principles of love and justice must touch the world at every point of need. It stands for the fundamental verities of the Fatherhood of God and the brotherhood of man, and all that these great truths imply. It calls for an out-of-door religion, a world-wide sympathy and a unity of all human interests.

To woman, Liberalism is that social and religious freedom which permits her to bless mankind whatever the need. Her native motherhood makes her a conservator of morals, a savior of men. Can she see opportunities to do that which the world has never before accorded her privilege to do? Can she become absorbed with the great work of lifting up and saving the world, and not find her swelling with devotion to God for the privilege? Can she labor for the betterment of mankind, and fail in psalms and prayer? Can she forget the source of her strength, or neglect to drink frequently and deeply, though in secret, at the Infinite Fountain?

If, as Prof. Buchanan says, the normal sphere of anything is that which it is competent to fill, and would fill if there were no hindrances, then truly woman's sphere is that of spiritual life. She is at home in the realm of morals, and naturally becomes a teacher of ethics.

She may be a discoverer of truth and builder of theories, if properly educated, but naturally she is a purifier of thought, a cleanser of place and party. Regarding the oft-repeated objection to woman in politics because it is a "dirty pool," dear old Zerelda Wallace said: "That is not a valid objection, for it always was woman's mission to go around cleaning up things." Were it not true, were it not her mission to purify and sweeten and disinfect the world of its corruption, what would be its condition? Liberalism opens to her many opportunities to carry this purpose into the great world, to

ask for cleaner legislation, for better social and sanitary conditions, for truer preaching and holier living. Liberalism has enlarged the boundaries of thought and faith, emphasized human responsibility, taken religion from the narrow limits of faith in creed and made it a life, an aspiration toward truth, a high process of character building.

It has removed many cruel barriers to true progress and invited mankind into fields of unlimited research and up the mounts of wisdom and purity. Liberalism stands for and rejoices in the progress of every phase of truth, in the work of all great leaders who are endeavoring to deliver the race from its present imperfect stage of development. No less does it recognize as helpful to the whole every least endeavor of the most common mind to know the truth, and of every puny soul to become superior to temptation of the feeble hand to carry its load, of the faltering tongue to utter a blessing.

It appreciates every attempt to put dimples into the cheek of childhood, hope into the heart of the poor or aged, to inspire one thrill of gladness or paint a single tint of beauty in the most lowly soul or abject human life. All this Liberalism recognizes as divine service; it invites the cooperation of all and scorns the work of none.

It joyfully lifts the weight of depravity from the human soul, assuring it of kinship with the highest. Man is not half so much a creature of sin as of grace—not so much a child of earth, of race, of nationality, of climate, of cramping material environments, as of Mother Nature and Father God—not a fated victim of hereditary evil, but though a struggling, suffering, imperfect being, yet a son of the Infinite, able to overcome evil and stand as king and priest before God.

Woman, quick to recognize the strength and meaning of advancing thought, to see the possibilities lying before these children of divine inheritance, with bursting heart of gladness sometimes pause in her consecrated labor to weep tears of joy, sing praises to God, and send to high heaven a prayer for renewed strength with which to do the blessed work of life.

Whatever her formulated faith may be, she will not forget, even when fighting social and political battles for humanity—nay, though her antagonist be the rum power, or any of the many organized and legalized forms of sin—she will not forget that God is her strength, and that to him she owes all her powers and all her hopes. For while woman contends with wrong for love's sweet sake, she cannot be irreligious, or forgetful of God.

Once her only privilege was to pray. Now that she can work as well; now that she can think for herself and speak as well, she may not devote as much time to what is called "devotion." Her life will be no less conse-

crated, no less a sacrifice, no less a perpetual prayer, if spent in the slums, in the kindergarten, on the rostrum, or in the home. Her service will be no less acceptable worship. Great minds that have discovered, and are discovering, the footprints of that "power that makes for righteousness" are as truly religious as the most zealous worshiper of Diety. Those with clearest conceptions of their intimate relations to the whole universe have the greatest incentive to right living.

Under the inspiration of liberal thought woman's life will continue to be so filled with the love and labor for humanity that she will outgrow many ills that in the past have been the bane of her life. The effect of cruelly limited environments, the stifling atmosphere of wholly fashionable circles, or the monotony of limited home privileges, will be overcome when she realizes herself a legitimate—yea, an essential—part of the human family. No longer tolerated and supported, but justly recognized and needed.

Long has she beaten bleeding wings against the cruel bars of conservative social custom; long has her true nature revolted at the thought that it is unwomanly to feel the pulse beat of labor, and poverty, and sorrow in the lower world.

The true liberalism that opens the gates of the world to her and recognizes the human family as one is tonic to the woman whose life has been blighted by the poison of exclusiveness.

A new idea is a new spiritual force. A refreshing thought will bring health, happiness, and devotion into a life almost paralyzed by ennui.

The religious nature of woman is enlarged and intensified when she feels that God himself is calling her to do some great work for the world. Sometimes the world is epitomized in her wayward boy, and while her spirit bleeds in anguish she feels called upon to dry her tears and take sword against those public sins that ruined her own. She is now strong to face the world, to meet opprobrium, to sacrifice social approval, and to contend as one called of God.

Hardship and sacrifice cease to be such when they promote some great interest we have at heart.

Can we wonder, in these days of legalized sins that menace home and happiness, that woman coming onto the stage of public life feels that she is delegated by high heaven to lead on many reforms?

No man or woman is or can be a prophet, or savior, until the soul has been caught up into the region where the *Divine will* is visible, until all existence pulsates with the great idea, and all human events are aglow with the one supreme motive that burns and blazes within the soul.

Thus woman has been touched—thus she has been called, by suffering and tears, by intuition and inspiration; and Liberalism says, Go forth,

oh, mother, sister, wife—the world is yours to conquer by love.

In the midst of all this, with this proclamation in her ears, will she forget to pray? Who fears it? The most devout and effective prayer, however, is an earnest and sincere preparation to get out of God's universe that which we need for usefulness.

That prayer may consist of words fitly spoken before God, or in an experimental use of chemicals, or of an energetic use of pen, pick and spade, machinery, brain, heart, hand, tears, or blood, or it may consist in an unanswered knock upon some college door; but if it is aspiration toward and preparation for that which the life needs and must have to make it successful and helpful, it is sufficiently religious.

Then woman's devotion is augmented by and is as much greater as liberal thought has made her conception of truth and duty greater. Truth alone leads to devotion, while the doing of duty sanctifies and exalts the spirit.

THE RELIGIOUS ASPECTS OF CITIZENSHIP.

CHARLES F. DOLE.

Men are slowly waking into a new ideal of citizenship. In fact, we couple religion and citizenship in a sense that could not have been understood in earlier times. For most men used to be slaves, or at least subjects, rather than citizens. Religion was conceived as having to do with another realm than that in which men vote, or serve on juries, or volunteer to fight in the army. (Even with the strong ethical and humane bias of the early Christianity, it was impossible for the average Christian to feel an active and hearty loyalty towards the military and heathen despotism which both plundered and persecuted him.) There had, therefore, to come about a vast change both in men's thought of religion and in their thought of government before they could understand "the religious aspects of citizenship."

What has religion to do with citizenship? some one may ask. Religion in this country is, or at least ought to be, divorced from the control of the state. We do not open the polls with prayer. Men do not think about their religion when they pay their taxes. They have no thought of God when they go to their party caucus. May not the man who never goes to church be quite as good a citizen, stanch, loyal, public-spirited as his neighbor, the church member? What, then, has religion to do with citizenship?

This rather searching question drives us to say what we mean by religion. Our best modern meaning of religion is that thought of life, and especially that conduct of life, which assumes certain deep and abiding relations,

order and not discord, unity and not chaos, good and not evil, life and not death, reality and not shame and delusion; in short, the *fact of God*, call it by what name you like, at the base of the world, and in and through all things. This idea of religion may or may not be thought out into consciousness or acknowledged in words. Nevertheless, whoever thinks of this universe as good and orderly; whoever has any faith in it as true and not false; whoever trusts its ruling laws as beneficial to follow; whoever has any hope about the future of the world or the destiny of the race, so far thinks of the universe and of life as divine. So far as one thinks good of the world, he goes, I take it, the theistic road. But especially whoever acts as he would act, if this were God's world; whoever treats men as not enemies or rivals, but brothers; whoever trusts ideals and labors to bring them to pass, or works on the long lines of principles, whoever decides practical questions on the side of love or humanity, and therefore as if love were a universal principle, so far this man's life is religious. For it moves on the assumption that the world is founded in goodness.

Now, when you think it out, the very basis of the modern popular theory of government is in religion. Who shall persuade me on any mere material philosophy that all men are brothers, that all are entitled to political equality, that I ought to love Negroes and Chinamen, and to establish schools to keep a few starving Indians on the prairies alive? Or if I am a pessimist, or an utter agnostic, who shall persuade me to put the ballot into the hands of all kinds and conditions of men, in short, to trust the democracy? If I believe in men as my brothers; if I treat them as brothers, and in full view of men's obvious selfishness and ignorance, nevertheless refuse to harbor toward them fear, suspicion and hate; if I trust human progress under their hands, I tell you it is on account of some little element of religion, it is an act of faith in God. I, for one, see no other intelligent ground for the vast venture of faith in popular government.

The practical bearing of this ought to be clear. Does some one say that he never thinks of God in thinking of politics, that he never prays as he goes to the polls, that he pays his taxes without religion, and that a man may be as good a citizen without religion as with it? Please set before you, I answer, the most effective temper in which a man may take up his duties as a citizen. It will have to be the temper of a citizen. It will be the temper of one who in politics "never turned his back, but marched breast forward, never dreamed, though right were worsted, wrong would triumph;" it will be the temper of one who has confidence in eternal justice whenever he casts a vote, and who pays his taxes as one makes contributions to a common

cause. Faith, hope, love—all of them religious qualities—rule the acts and decide the difficult questions of duty for every man who needs the highest ideal of a citizen. He cannot be really religious without being a better citizen, and at the same time he illustrates his religion by the quality of his citizenship.

One thing follows. The man who votes and pays taxes and serves on a jury, and discusses political questions on universal (that is, eternal or divine) principles, broadens always in his thoughts of life and the world. He gains larger confidence, he reads the lessons of history and human experience with clearer sense of perspective; his faith widens, he acquires a restful sense, not only of a citizenship in the state, but of a citizenship wherever men are; nay, further, of a universal relation wherever divine laws work, wherever God is. This is no doubt the peace that passeth understanding.

WORLD'S FAIR NOTES.

The new Art Building at the foot of Monroe street, erected under inspiration of the World's Fair, is very much like a success. Spacious, well planned, a fit palace for the accumulating art treasures of the city.

Works of art need space, and here they have it.

As every house should have a doorway, so should every work of art have amplitude of space to set it off.

This week just ending, however, has given the new institute an introduction to the extreme opposite. It is doubtful if such crowds of women will ever again take possession of, besiege, mob, this home of art. From Monday to Saturday no cessation.

It is the Woman's Congress, which has, on the whole, been a fine success. The daily papers have spread over the country amplest reports.

Many more like gatherings the future will welcome. These congresses that collate facts, discuss principles, and carry forward voluntary enterprises are to be commended.

It was a rare privilege to hear Modjeska and the others of her sisters of Thalia "off the stage." Not quite at home, evidently, but each of the four delivering discourses of excellent merit. Will the compliment be refused if one say, even men, on kindred themes, have not done better?

It was, perhaps, inevitable that these representatives of the stage should catch the spirit of the Congress which was reformatory and assertative of woman's rights in any sphere.

When Irving spoke in Philadelphia he was not belabored with the modern spirit. He was not making a triumphal entry on public attention in behalf of sex. He was quite at peace with the world, and his theme ran smoothly.

A decisive victory has been gained for women, but the results are not everywhere confessed. So Modjeska,

so Morris, so all the speakers felt the necessity of saying something "apologetic." Modjeska: "There are as many good women on the stage as in any other station of life."

True; but pity it needed saying.

The address of Georgie Cayvan, as one comes to read it, was a masterly utterance. Evidently she is a young lady who well understands life and her own position. Her plea for the stage had the emphasis of herself and her compeers.

This act of the Woman's Congress in "elevating" the stage to a grand participation in its work is a sign of the time. The vulgar prejudice against the stage loses ground rap-

idly. Its priests and priestesses are ministering to noblest sentiments. What ministers of the church are more loved than Jefferson and Russell? People begin to see how religion cannot be shut within church and pulpit, but diffuses itself naturally in all the avocations of life.

Perhaps more naturally where it is not made mention of. S. H. M.

To PRESERVE health is a moral and religious duty, for health is the basis of all social virtues. We can no longer be useful when not well.—Johnson.

THE first bricks made in this country were manufactured by the Virginia settlers in 1612.



Clean your Straw Hat with Pearline.

Directions.

First brush out all the dirt possible. Then, with a sponge, wash the hat with the ordinary Pearline solution (in the proportion of a tablespoonful to a pail of water.) Steam it well over the nozzle of a kettle; rinse well with sponge and warm water; press into shape, and dry.

You can do all this at home at a cost of less than one penny. It's simple enough, if you have Pearline—but, with Pearline, every kind of washing and cleaning is simple.

Directions for the easiest way, on every package.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, do the honest thing—send it back. 341 JAMES PYLE, New York.

The World's Fair

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Engage a tent at once before they are all spoken for, or you may have to pay several times the price for much poorer accommodations.

Our Terms:

A Tent, 10x14 ft., with double or fly roof \$10 per week. One of these tents will accommodate a family of from four to six persons easily or eight if they are all good natured. Send one dollar when you engage the tent, one-half the balance when you set your date for coming and the balance when you take possession. Each tent will be supplied with wash basin, slop pail and water bucket free. Additional furniture may be brought from home, or will be supplied by the week as follows: Woven wire beds comfortable for two, \$1.00; mattress, 60c; single mattress, 30c; single cots, 50c; double-deck cots, \$1.00; camp-chairs, each, 15c; pillows, each, 15c; sheets, each, 10c; pillow-slips, each, 10c; comforts, each, 25c; blankets, each, 35c; mirrors, 15c; towels, 1 each day, 50c. A woven wire cot for single individual with all necessary bedding **one full week for \$3.50.** Payable one dollar now and the balance when you take possession.

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Notes from the field

Chicago. The Headquarters at 175 Dearborn street have been enriched by a fine life-size portrait of Edward Everett Hale, the generous gift of a few friends in Dr. Hale's church. The portrait is a carbon photograph, and is regarded as an excellent likeness by all who have seen it. There have also been added to the faces looking down from our walls a photograph of Ezra Stiles Gannett, from Rowse's fine crayon, and photographs (from life) of Emerson, George William Curtis, and Dr. Furness. All these are gifts from friends, and thanks are hereby expressed anew to the givers. We hope to add to our gallery other representatives of the Unitarian movement in this country.

Mrs. Ormiston Chant occupied Unity Church pulpit on the Sunday after the Conference, and spoke in the evening at All Souls, where Mr. Learned, of St. Louis, also was heard. On last Sunday Mrs. Julia Ward Howe occupied the pulpit of the First Church.

At the meeting of the Board of Directors of the Western Conference Friday, May 19, President Shorey, Secretary Hosmer and Mr. Fenn were appointed as delegates to represent the Conference at the meeting of the American Unitarian Association in Boston. Mr. Hosmer preached last Sunday at the Lenox Avenue Church in New York on his way to Boston. Mr. Fenn left for the East on Sunday evening, conducting the morning service at his own church, where Mrs. Howe was the preacher.

Conference echoes still continue to be heard, and all of a pleasant sound. The combination of meetings in the city at the time brought many representatives of the liberal faith together, and the friends in Chicago have had a succession of opportunities to meet and hear them, both in public gatherings and at private receptions.

One always welcome presence was missed in the representative gatherings of Conference week—that of Mrs. Ednah D. Cheney. But a private letter showed that this life-long friend of rational religion and of the Church of the Spirit was not unmindful of the Chicago anniversaries.

Kalamazoo, Mich. The First Unitarian Church, at the morning service of Sunday, May 14, memorialized the Legislature of Michigan in regard to a bill introduced before that body in favor of capital punishment. The memorial is a strong presentation of the inefficiency of the death penalty in deterring from crime and of its positive influence in lessening the sense of the sanctity of life, and to this extent contributing to the evil it would eradicate. The memorial was signed by the minister and the entire Board of Trustees.

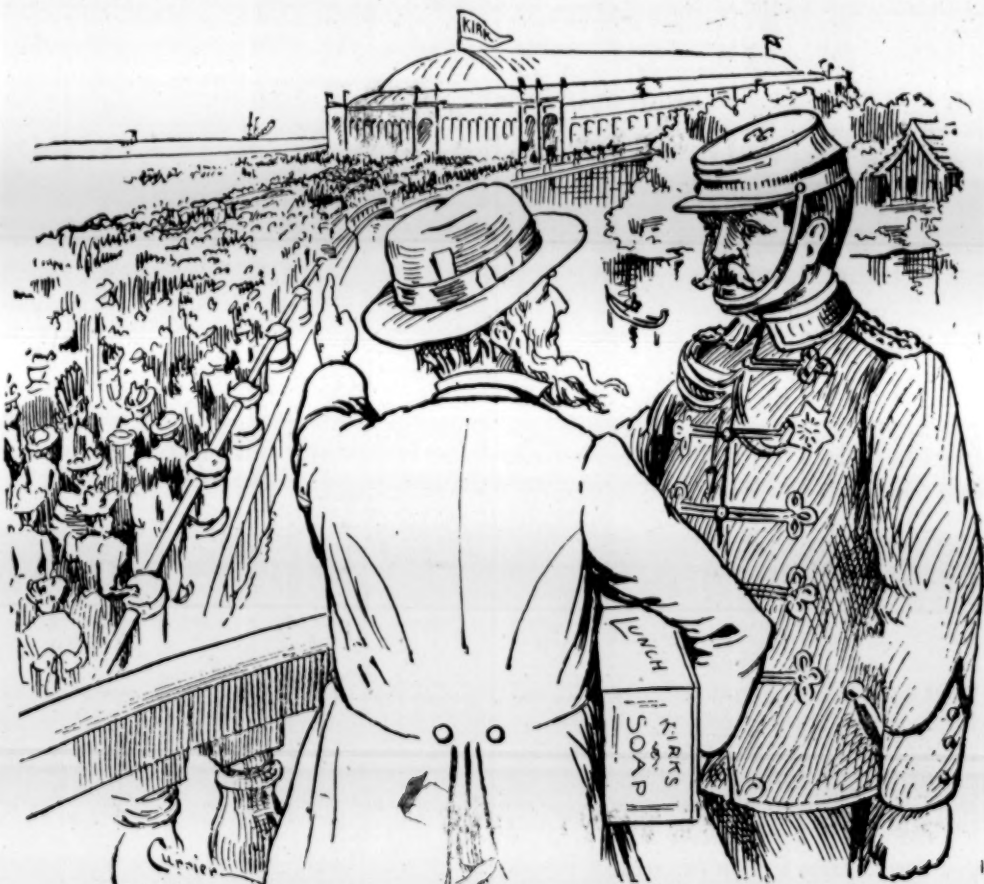
Geneva, Ill. Mrs. Celia P. Woolley has received a call from the Unitarian Church to become its minister, and has accepted the same, to enter upon her duties in September. Mrs. Woolley is so well known in Western Unitarian circles, both upon the platform and in the pulpit, that this formal entrance into the ministry will scarcely seem to change the relations she has hitherto sustained to the working fellowship. Dr. and Mrs. Woolley will change their residence to Geneva, but Chicago friends fortunately will not feel that they have lost them, but will annex another suburb. Meanwhile the church at Geneva is to be congratulated upon the acceptance of its call.

Milwaukee. Mr. and Mrs. W. C. Gannett spent the Sunday following the Conference in this city, and his former parishioners had the pleasure of listening again to the well-remembered voice. It was his first visit since the Unitarian fold was homed in its beautiful new church, and the preacher came back to Chicago full of praise for its fine architecture and of gladness for the happiness of people and minister in the new career upon which the society seems to have entered. The week following Mrs. Ormiston Chant gave an address in the

church, to the great enjoyment of all who were present.

Marietta, Ohio. Rev. George B. Penney, late of Geneva, Ill., has accepted a call from the Unitarian Church here and begins his work the present month. This is one of the oldest churches in the West, and to its rooted life and associations of an honorable past the new minister brings the vigor of youth and a sympathetic interest in the new movements of thought and the problems of the present hour.

Convention of Women's Progress Adjourns.



Deacon Wonder: "Where's all the wimmen folks goin' now?"

Columbian Guard: "Over to the Manufacturers' Building to see the exhibit of

Kirk's American Family Soap

One of the interesting features of this exhibit will be a model of the Brooklyn Bridge made from this PURE SOAP.—Come and see it.—This is the soap that will sweeten—brighten—and freshen your clothes.—It is a Sanitary Soap—use it to keep articles in the sick-room clean and wholesome.—Use it in the Laundry, the Kitchen, the Dairy, the Workshop—everywhere that cleanliness should be.—No other soap so pure.

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The Home

HELPS TO HIGH LIVING.

SUN.—Wisdom and sight are well, but trust is best.

MON.—Sorrow need not come in vain.

TUES.—Just our anguish brings
Nearer those longed-for things.

WED.—Dare not blame God's gifts for incompleteness; in that want their beauty lies.

THURS.—Oh, what were life, if life were all?

FRI.—We have enough, yet not too much to long for more.

SAT.—Every word has its own spirit,
true or false, that never dies.
—Adelaide A. Proctor.

TAKE COURAGE.

When clouds o'ertake thee, coward heart,

Press on and bravely do thy part:
E'en though the sun is dim awhile,
'Twill shine again with radiant smile;
The darkest clouds at last will rift
And from thy soul the shadow lift.

Thy spirit gird with self-control—
Press forward to thy purposed goal;
Be not a slave to dumb despair,
Within a world so bright and fair:
There is a balm for every ill,
Souls may be free, or slaves, at will.

Beneath the wildest surging sea
Is found an ocean calm and free,—
Adown the steep and rugged hill,
Makes way the clear and rippling rill
That sends its music through the glen,—
Take courage thou, press on again!

J. W. H.

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest child I saw to-day?" asked papa, taking his own two little boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a ve'y wick little boy, wif lots of tandy and takes."

"No," said papa "He wasn't rich; he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a big boy," said Joe, who was always wishing he wasn't such a little boy, "and was riding a big, high, bicycle."

"No," said papa, "he wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses, so I'll have to tell you. There was a flock of sheep crossing the city to-day, and they must have come a long way, so dusty, and tired, and thirsty were they. The driver took them up, bleating, to the great pump in Hamilton's Court, to water them, but one poor old ewe was too tired to get to

the trough, and fell down on the hot, dusty stones.

"Then, Jim—then, Joe, I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins, who were watching the drove, fill his old leaky hat, and carry it one, two, three, oh, as many as six times, to the poor suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say tank you, papa?" asked Jim, gravely.

"I didn't hear it," answered papa, "but the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—*Christian Observer.*

FOUR YOUNG ROBINS.

When I was about 12 years old, my father had a large tree in the front yard cut down. When it was almost ready to fall we discovered a bird's nest high up in the branches, and thought it very probable there were young birds in it. We knew, if they stayed there, they would be killed by the falling of the tree, so my brother climbed up and carefully brought the nest down in his hand.

Sure enough, there they were—four of the homeliest little birds. Their great yellow mouths were wide open, and they had no feathers to speak of. We put them in another tree, thinking the old birds would take care of them; but they did not come, and at night we took them into the house. The next day we put them in the tree again; but the parents seemed to have been frightened away, so I said I would be a mother to them.

We had an empty room in the house, where nothing could harm them, and in a few days they were able to hop over the floor. My mother's room was directly beneath the one in which they were; and she said she could hear their little feet pattering over the floor as soon as it became light in the morning. They grew very fast, and improved in their appearance, as their feathers were now thick and pretty. I fed them with dough made of cornmeal and water, and with angle-worms.

Two died; but the other two were very cunning. One of them used to take the bottom of my dress in his mouth, as I sat on the floor, and pull so hard as to lose his balance and fall over; but he did not care for that, but would hop up and try again.

After awhile they were large enough to take care of themselves, and father said I ought to let them out doors with the other birds. So one pleasant morning we opened the window, and it was not long before they both flew away. I felt bad to have them go, but consoled myself by thinking what nice times they were probably having.—*Christian Register.*

WEALTH often creates more wants than it supplies. Money and contentment do not always go hand in hand.

WORSHIP OF ANIMALS.

The worship of animals is susceptible of a very simple explanation, and has, I believe, really originated from the practice of naming, first individuals, and then their families, after particular animals. A family, for instance, which was called after the bear, would come to look on the animals, first with interest, then with respect, and at length with a sort of awe.

Animal worship was very prevalent in America. The redskins revered the bear, the bison, the hare and the wolf, and some species of birds. The jaguar was worshipped in some parts of Brazil, and especially in La Plata. In South America birds and jaguars seem to have been the specially sacred animals. The owl in Mexico was regarded as an evil spirit; in South America eagles and goatsuckers were much venerated. The Abipones think that certain little ducks which fly about at night, uttering a mournful hiss, are the souls of the departed.—*Lubbock's Primitive Condition of Man.*

A TRIVIAL FAULT.

A young man who was a pupil at Rugby school was noted for his bad penmanship. When his teachers remonstrated, he replied: "Many men of genius have written worse scrawls than I do. It is not worth while to worry about so trivial a fault."

Ten years later this lad was an officer in the English army doing service in the Crimean war. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and the result was the loss of a great many brave men.—*Standard.*

ESSENTIALS OF CHARACTER.

XII.

TRUSTFULNESS.

"He is true as steel, and when all others fail, you may trust him in the dark."

THE DIGNITY OF TRUST. The quality which makes one trustful and trustworthy is one of the most beautiful in life. It creates a feeling of security that gives calm and peace. It makes people love you. It creates in you a sense of honor which is uplifting to the soul.

Sometimes parents or teachers give boys and girls something to do and put them on their honor to do it well without watching. This gives them a sense of dignity which can never come to those who must always be watched, and those who do all things "on honor" have gained a nobility of character which will do more to make life happy than a great fortune.

But if children disobey parents and teachers, if things they are trusted to do are neglected, if they

show that they cannot be trusted, then they must be watched, and watching tends to develop slyness, cunning, deceit.

IN THE HOME. Trustfulness makes home life sweeter because parents and children have each other's confidence and grow into closer companionship. Do not let anything destroy the confidence your parents have in you. Above all other places, hold the home as the place where all things are to be done "on honor." Boys and girls often think their parents might give them more liberty; but never *take* liberty, for to be trusted is better than liberty, and you must show yourselves worthy to be trusted. Don't be suspicious or jealous of other members of the home; be slow to think any evil of them. Show them that you have firm trust in them, and you will help them to be worthy of it. Don't take things slyly from the pantry, or do things secretly that you would not like to have others know; it kills trustfulness.

IN SOCIAL LIFE. In your friendships outside the home be trustful and worthy to be trusted. Never betray a friend's trust even in the smallest things. Do not be angry with your friend because of some vague rumor. Trust him; believe in his good intentions and you will help to strengthen them.

IN THE SCHOOL-ROOM, be worthy of the trust of your teachers, of your mates. No one enjoys school life better than the one who is loved and trusted by his teachers and his schoolmates, because he always acts "on honor." The boy who has to be watched, who is always looking for a chance to outwit his teacher, who is laying traps for practical jokes upon his schoolmates, is not to be envied for the good time that he has. If you wish for the best pleasure in life do not so act that people must be on the lookout for you. The boy or the man who is watched is not happy.

Play your games so that your playmate will trust you; do your school work so that your teacher will trust you; so act at home that your parents will trust you, your neighbors and friends as well, and you have laid the foundation for a successful and happy life. To be trusted is to be happy, and loving, and loved; to help out others by bringing out the good that is in them; to help the world by filling its responsible positions; to help one's self by continually adding to beauty of character and nobleness of spirit.

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SAY SO

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SAY SO

MILLIONS

of Patients

SAY SO

TAKE IT

and you will

SAY SO

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Ayer's Sarsaparilla

Cures others, will cure you

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then he will know ALL and have achieved victory not only over mental and physical disease and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Jehovah. ALL have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year.

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BLESSED BE DRUDGERY.—A sermon by W. C. Gannett; 2c, mailed. UNITY PUBLISHING COMMITTEE, CHICAGO, ILL.

Among the guests registered at Unity Building during the week ending May 27th were: W. H. Whitten, wife and mother, of Boston; Miss M. E. Powers and Mrs. Wm. McVey, of Quincy, Ill.; Mr. and Mrs. W. C. Gannett, Rochester, N. Y.; C. E. Guild and Miss K. E. Guild, Boston; Miss A. E. Peck, of Denver; Mrs. Lucy Stone and Alice Stone Blackwell, of Boston; Rev. Arthur May Knapp, of Boston, accompanied by a Japanese family of three on their way back to Japan; A. T. Chase, of Haverhill, Mass.

Among the guests assigned for the week ending June 3 are: Mrs. H. W. Foote and three young ladies, Boston; Mrs. Nathalia Bent and three ladies, Canton, Mass.; Mrs. Paul E. Derrick, Brooklyn, N. Y.; Dr. Drucilla Barton, Boston; Mrs. M. W. Lockwood, Milan, Ohio; A. N. Fuller, Lawrence, Mass.; Dr. Jackson and two sons, Philadelphia; Wm. Brown and Mrs. B. W. Brown, of Concord, Mass.; F. C. Laird and party of six, Minneapolis, Minn.; Miss Mary H. Gale, Cleveland, Ohio; Mrs. M. E. Oldenburg, Carlton, Minn.; Miss L. H. Jackson, Brookline, Mass.; Miss Helen F. Frost, North Cambridge, Mass.; H. G. Bell and party of four, New York City.

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The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

MISS MARY F. EASTMAN will speak at All Souls' Church next Sunday (June 4th) night.

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Once more UNITY has taken another step forward. And still it is one of many short and feeble steps which have characterized its fifteen years of life. Never much ahead, but always a little better. By this change of dress and increase of size we have greatly added to the expense of publication.

The new company was confronted with this problem: In order to justify this additional expense it must either double the price of subscription, which would then leave it only two-thirds the cost of the journals with which it is compared, and with which it shares a place in the current religious literature of our country; or, to keep it still at the old price and double the number of subscribers within a reasonable time. The company has ventured on this last undertaking. We confidently turn to our subscribers to help us realize this. Only by so doubling can the strain, both financial and editorial, be reduced to its proper limit, and the advance be justly maintained. Over one hundred and fifty new subscribers have been received during the last month while UNITY was at its shabbiest. Give us a Columbian lift. Let old subscriptions be paid and parishes canvassed. Special inducements to agents will be given on correspondence. Subscriptions \$1 per annum. Send all remittances to

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